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A Peace
The lower part of a Br
in the Church of S. Marg
From a periodical work published



Feast.
monumental plate
King's Lynn, Norfolk.
M^r. Carter. Hyde park corner.

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Antiquitates Culinariae,
OR
CURIOUS TRACTS
relating to the Culinary affairs
of the
OLD ENGLISH.[^]

With a preliminary discourse, Notes, and Illustrations,

By
The Reverend Richard Warner,
OF SWAY,
near Lymington, Hants.

Πολλῶ τοι πλέονας λιμοῦ κόρος ὤλεσεν ἀνδρας.

*Non in Caro nidore voluptas
Summa, sed in teipso est; tu pulmentaria quare
Sudando.*

L O N D O N,

Printed for R. Blamire, Strand.

1791.

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A Saxon Entertainment.

*From Strutt's *bonða Anðel-cýnnan*. Vol.1.Pl:16.Fig:1.*

PRELIMINARY DISCOURSE.

IT would not be an incurious, (nor perhaps an useless,) labour, provided we had materials remaining to effect it; to trace the history of the *Ars coquinaria*, from the earliest ages, to the present—to mark the various, and contradictory alterations, which have taken place in it, since the period, when the abstemious Patriarch regaled himself with a morsel of bread*, the herbs of the field, or other inartificial viands; to the time, when the remotest parts of the world were visited; and earth, air, and ocean ransacked, to furnish the complicated delicacies of a Roman supper†—and to point out the several gradations of refinement, which have occurred in the *science of eating*, in our own country, from the humble table of our *Celtic* ancestors; to the studied epicurism of the present times.

An *attempt* of this nature however, which, at the best, could be executed but imperfectly, would lead us into a field of dissertation, and research, too wide for the intended limits of this discourse: let it suffice therefore, to mention some few particulars, relative to the cookery, the feasting, and the revelry, of *times of yore*, delivered in the form of an historical deduction, which may serve to introduce, the following curious *culinary traëts*.

Doubtful as it is, whether man was allowed the use of animal food, before the flood, we can form no conjecture, relative to the *culinary concerns* of the Antidiluvian. If, as the generality of interpreters suppose‡, his diet was limited to the herb of the field, bearing seed§, and the fruit of the tree, no great art could be required, to prepare such simple food; probably, bruising the herb, and pulverizing the grain, forming it into a paste, and baking it on the fire, were the greatest exertions of his culinary knowledge||.

As

* Vide Gen. c. xviii. v. 5.

† Vide Sueton. in vit. Vitellii.

‡ Vide Poli Synop. in Gen. ix. v. 3. et Gen. i. v. 29.

§ Gen. i. v. 19.

|| The philosopher *Posidonius*, was of opinion, that mankind learnt the art of *baking*, from the observation of the process, which grain underwent in the mastication and digestion of it. They observed, says he, that the seeds were ground by the action of the *teeth*, were moistened by the *saliva*, were kneaded as it were by the *tongue*, carried

As soon however as flesh was given to man for aliment, *cooking* became a more serious concern; and its rules more numerous and complicated. Roasting, boiling*, and frying meat, were soon in general use, and meals became more diversified than before. In the xviiiith chapter of Genesis, we have the picture of a patriarchal entertainment; which, though it does not boast any of the *tricks* of *modern cookery*, nor rise perhaps to the *modern* idea of *good cheer*, yet presents a very pleasing picture of comfortable living †.

It was not long, before combinations of different meats were introduced, and *pottage*, and savoury dishes invented ‡. From the variety of solemn feasts which the *Jews* observed, and their numerous sacrifices §, habits of *eating frequently*, might gradually be introduced amongst them; it is certain however, they were not particularly nice, in the preparation of their food. Their repasts, in general, were far from luxurious; and the very name by which their ordinary meals were known, strongly characterizes the simplicity of them ||.

The first inhabitants of *Greece*, were remarkably simple in their diet*. We find grain in its natural state, and even acorns †, in their bill of fare ‡.

This

ried into the stomach, and there, as in an oven, were fermented, heated, and converted into food. Imitating nature as closely as they could, they bruised their grain with stones, and mixing the flour with water, and kneading it, they produced a paste, which they formed into cakes and baked on the fire, till in process of time the art was completed by the invention of ovens. Apud Senec. Epist. xci. p. 409.

* The simple mode the early inhabitants of *Palestine* pursued in *boiling* their meat, is yet retained, by their descendants, and thus described by an accurate traveller. "They make in their tents or houses an hole about a foot and an half deep, wherein they put their earthen pipkins or pots, with the meat in them closed up, so that they are in the half above the middle, three fourth parts thereof they lay about with *stones*, and the fourth part is left open, through which they sling in their dried dung, (and also sometimes small twigs and straws, when they can have them) which burn immediately, and give so great an heat, that the pot groweth so hot as if it stood in the middle of a lighted coal heap, so that they boil their meat with a little fire, quicker than we do ours, with a great one on our hearths." Rauwalf. p. 192. Harmer's observat. v. VI. p. 267.

† The words of the sacred text are these. "And *Abraham* hastened into the tent unto *Sarah*, and said, Make ready quickly three measures of fine meal, knead it, and make cakes upon the hearth. And *Abraham* ran unto the herd, and fetched a calf tender and good, and gave it unto a young man, and he hastened to dress it. And he took *butter*, and *milk*, and the *calf* which he had dressed, and set it before them; and he stood by them under the tree, and they did eat." Gen. xviii. v. 6, 7, 8. The only singular circumstance in this beautiful picture of patriarchal simplicity, is, the kind of sauce served up with the calf, *butter and milk*. This is elucidated however, by the following anecdote taken from Ockley's History of the Saracens vol. ii. p. 277. *Abdormelick* the caliph, upon his entering into *Cusab*, made a splendid entertainment. "When he was sat down, *Amrou* the son of *Hareth*, an ancient *Mechzumian*, came in; he called him to him, and placing him by him upon his sofa, asked him what meat he liked best of all that he had eaten. The old *Mechzumian* answered, an *ass's* neck well seasoned, and well roasted. You do nothing says *Abdormelick*; what say you to a leg or a shoulder of a sucking lamb, well roasted, and covered over with *butter and milk*." Harmer's observ. v. I. p. 319.

‡ Vide Gen. c. xxv. v. 29 and c. xxvii. v. 4. The common pottage of the inhabitants of *Palestine* at this day is made by cutting their meat into little pieces, and boiling them with rice, flour, and parsley. This is probably the patriarchal pottage, for the manners of the Arabs are nearly the same as they were three thousand years ago.

§ They feasted always after *sacrificing*, eating what remained of the *sacrifice*. Vide Godwin's Moses and Aaron, p. 85.

|| They were called *Arucoth*, which word signifies properly, such fare as travellers and way-faring men use on their journeys. Godwin's Mos. and Aaron, p. 86. Repeated passages in holy writ bear testimony to the constant use of oil, honey, milk, and butter, by the Jews at their entertainments; they were indeed esteemed great delicacies among that people, and are still held as such throughout the holy land. In the oil, it was customary with them to dip their bread; a custom which the Arabs practise to this day. Vide Pococke's Trav. vol. II. p. 5. Their most esteemed meats were the calf, the kid, and the lamb; the last is particularly mentioned by Amos in his enumeration of the Jewish luxuries. Amos c. vi. v. 4. Sir John Chardin speaks in strong terms of the exquisite delicacy of the *Palestine* kid and goat. Harmer's observ. vol. I. p. 322.

* Hippocrat. de pris. med. t. II. c. i. p. 154.

† Vide *Ælian*. Var. Hist. Lib. iii. c. 39.

‡ Vide *Suid*. voce *Ουλοθυτ*. t. II. p. 738.

This style of living however, continued not long; it was naturally lost, in their first approaches towards civilization. Together with the fierce and unsocial manners of savage life, the benevolent *Ceres* taught them to relinquish also their wretched diet. The Grecian food however, for ages afterwards, continued to be *simple*. Oxen, sheep, and swine indeed, supplied their tables; but the method of preparing them, was extremely plain; they were chiefly roasted †, and served up, without decoration, sauces, or any other accompaniment §.

Elegant, wealthy, and refined as the Athenians were; they notwithstanding retained, till towards the later periods of their freedom, a characteristic plainness in their mode of living ||. They carried the frugality of their table so far, as to excite the ridicule of their luxurious neighbours. To live, *Αττικῶς*, like an Athenian, was a reproachful expression applied to those, who were famous for parsimonious living*.

Temperate however as the *Athenians* were, the inhabitants of *Lacedæmon*, went far beyond them in this respect; and if the *Sicilians* were famous to a proverb for their *gluttony* †, the *Spartans* were not less so for their *abstemiousness*.

Convinced, that the luxuries of the table had a tendency, both to effeminate the mind, and debilitate the body; the prudent lawgiver of *Lacedæmon*, banished every appearance of delicacy from it. His *συσσιτια*, or public tables, presented nothing delightful to the eye, or pleasing to the palate—all was coarse, and homely. The name of one of their dishes has been handed down to these times. The *μελας ξωμος*, or *black broth* of *Lacedæmon*, will long continue to excite the wonder of the philosopher, and the disgust of the epicure. What the ingredients of this fable composition were, we cannot exactly ascertain ‡; but we may venture to say, it could not be a very *alluring* mess, since a citizen of *Sybaris* having tasted it, declared it was no longer a matter of astonishment with him, why the Spartans should be so fearless of death in battle, since any one in his senses, would much rather undergo the pains of dissolution, than continue to exist on such execrable food §.

From the *Lacedæmonians* therefore, it is evident the *ars culinaria*, could receive no improvement—The fact is, both the art and its professors, were held in

† I find but one instance in *Homer*, which may be mentioned as an exception to this mode of dressing meat; and that occurs in the 21st Il. v. 362. where mention is made of *boiling* it.

§ Vide *Athenæus*, p. 9. lib. i.

|| More intent on the improvement of the understanding, than the gratification of the palate, the polished Athenian strove to delight his guests, not by the profusion of his dishes, or multitude of his wines, but by the discussion of useful and interesting topics of conversation; by the recitation of inspiring and patriotic odes, or by the amicable disputations of poets, historians, and philosophers. Vide *Athenæ.* L. x. c. 5.

* *Lynceus* apud *Athenæum* L. iv. c. 3. *Athenæus* has handed down to us, a full account of an *Attic feast*; but from the frequent use of *filphium* (which is supposed to be *assafoetida*) in their dishes, and sauces, we may venture to say a modern epicure would have been miserably distressed if obliged to have partaken of it.

† Vide *Plato de Repub.* *Cicero de Finibus et Athenæus* Lib. i. c. 19.

‡ *Jul. Pollux* in his *Onomast.* Lib. vi. says, the *Lacedæmonian black broth* was *blood*, thickened in a certain way. *Dr. Lister* (in *Apicius*) supposes it to have been *hog's blood*; if so this celebrated Spartan dish, bore no very distant resemblance to the *black puddings* of modern days.

§ Vide *Athenæum* Lib. 4. c. vi. p. 138. One of the choice dishes of the Greeks was termed the *Μύττωτον*, and made with cheese, garlick, and eggs, beaten up together; they had also a composition of eggs, honey, cheese, and rice, which they called *Θρίον*, because it was served up in *fig leaves*. Vide *Schol. Aristoph.* ad *Acharn.* v. 173, et *Schol. Aristoph.* ad *Equit.* v. 1100.

in utter contempt by this warlike nation; and such as were skilled in the mysteries of *cookery*, were driven from Lacedæmon, loaded with disgrace*.

Let us now turn to the *Romans*, and see whether they were equally inattentive to the gratification of the palate.

Whatever these people might have been, in the early periods of their commonwealth; when a Consul could dine upon roasted turneps, as wealth and power increased, they sunk into the grossest luxury†.

It was customary with many of the *Romans*, to indulge in eating no less than five times a day‡. Their meals however, were not all equally substantial, or luxurious. The *cæna*, or supper, particularly claimed the exertions of the cook, and the attention of the epicure. This meal was considered as the most important; and immense sums were expended, and indefatigable pains exhausted, in providing for it.

Crowned with garlands§, bathed with essences, and clad in the convivial robe||; the luxurious *Roman* reclining on his couch*, partook of the brains of peacocks and pheasants, the tongues of nightingales, and the roes of the most delicious fish†.

The annals of the empire, are almost the annals of gluttony. The life of *Tiberius*, is little better than an unvaried scene of the most disgusting, and unnatural vices. He seems, in his retreat at Capreae, to have pushed human depravity, nearly to its utmost limits. Delicacy is unwilling to draw aside the veil, which time has thrown over his abominable impurities; it will be sufficient to remark, that it was customary with him to consume whole nights, in eating and

* Ælian Var. Hist. Lib. xiv. c. 7.

† Very unlike indeed was that profligate and luxurious race of men, the *Romans*, under the emperors, to their temperate, and virtuous ancestors, of whom Salvianus, says, “*Rusticos cibos ante ipsos focos sumpserunt, eosque ipsos capere nisi ad vesperam non licuit.*” Salvian. Lib. i.

‡ This practice however was confined to the voracious only; moderate men seldom ate more than twice during the day; namely, about noon, when they dined, and in the evening, when they supped. The dinner was a very slight meal.

Præsum non avidè, quantum interpellat inani
Ventre diem durare, domesticus otior.

Hor. Sat. Lib. i. Sat. 6. L. 127.

Cicero also thought two hearty meals a day were too much. Vide Tusc. Quæst. 5.

§ Athenæus Lib. xxv. c. 10. *Roses* were the flowers most generally made use of on these occasions. Vide *Anacreon* passim. It may not be out of the way to remark that the *rose*, among the ancients, was considered as the emblem of *silence*; wherefore, in entertaining rooms, it was customary to place this flower *above the table*, signifying, whatever conversation passed there, it was not to be divulged. Hence the saying of “*All under the rose,*” among us, when secrecy is to be observed.

|| Vide Horace and Pliny, Lib. vi. c. 2. These robes were of a light, and chearful colour; hence Cicero in Vatinium says, “*Quis unquam cænare atratus?*” Who would go to a feast in sable attire? Vide also Athenæ. Lib. xv. c. 5.

* The *Romans* learnt this *recumbent* posture at meals from the *Greeks*, for they anciently *sat* while eating. Vide Serv. in *Æneid*. 8. The European *Greeks* had the custom from their *Ionian* brethren, who received that, with various other corrupt ones, from the soft, effeminate, and luxurious *Asiatics*, their neighbours. Potter’s *Antiq.* vol. 2.

† Vide Sueton. in vit. Vitellii, c. 13 et Lamprid. in Heliogab. c. xix. p. 835.

and drinking; and *Suetonius* gives us an instance, of his having spent a night, and two days, at the festal table, without ever leaving it †.

Vitellius also must not be overlooked, in the enumeration of Roman gluttons. He never failed to eat voraciously, *three times* a day, often four times: his stomach, as the historian tells us, being always qualified to receive a fresh supply, from his constant practice of taking emetics after repletion. On a particular occasion, at one of his entertainments, two thousand of the rarest fish, and seven thousand of the most curious birds, were placed before his guests; and at the dedication of a mighty dish, which he dignified with the name of *the shield of Minerva*, he gave a supper which astonished even his luxurious countrymen §.—Fortunately the reign of *Vitellius* was short; but such was his excessive extravagance, that in the course of little more than seven months, he contrived to expend, in *feasting* alone, the enormous sum of *seven millions* of our money ||.

Heliogabalus, whose genius displayed itself in the invention of divers savoury receipts, added to the list of Roman dainties, by making sausages of oysters, lobsters, crabs, and squillæ*.

The profusion of his table almost exceeds belief; and when invention had nearly exhausted itself, in providing delicacies for his palate; the companions of his intemperance, were urged by the offers of immense rewards, to discover new combinations of meat, and unheard of modes of cooking it, to stimulate the languid appetite of the imperial glutton †.

But the excesses of the table were not confined to the palaces at Rome; they were found in the houses of private citizens.—A player of the name of *Æsop* is recorded, whose favorite dish consisted of the tongues of such birds, as possessed the faculty of imitating the human voice ‡. And *Clodius* his son, added to his father's epicurism, such a boundless prodigality, that he dissolved pearls in liquors, which were poured into the dishes, served up at his table §.—*Vedius Pollio*, we are told, hung with ecstasy, over lampreys, that had been fattened with human flesh.—Various other epicures are on record, which shew to what a height the vices of the table had attained, in the wealthy periods of the Roman Empire ||*.

But

† Vide *Sueton.* in vit. *Tiberii*, c. 42, 43, 44 et 45. His usual mode of supping was "*Nudis puellis ministrantibus.*" Vide *Sueton.* in vit. *Vitel.*

§ *Sueton.* in vit. *Vitelli.*

|| Vide *Gibbon Decl. and fall of Rom. Emp.* vol. 1st, note. Also *Sueton.* in vit. *Vitellii*, where is a warm picture of his excessive gluttony, c. 13.

* *Lampridius* in *Heliogab.* Lister in *Apicium*, præf. p. 6. The *squilla* was a species of the crab. Vide *Plin.* Lib. ix. c. 42. Where may be found a very curious account of a confederacy formed between this marine animal, and another called the *pinna* for the purpose of procuring food.

† Vide *Lamprid.* in vit. *Heliogab.* et Lister in *Apicium*, p. 7.

‡ This refined epicure spent six thousand sesterCIAS (four thousand, eight hundred and forty-three pounds, ten shillings) in one dish only. The contents of it were, the rarest singing birds that could be procured. *Plin.* Lib. vi. c. 60. *Arbuthnot* on ancient coins, p. 133. Lister's *Præf.* in *Apicium*.

§ Vide *Plin.* Lib. ix. c. 35. et *Macrob.* Lib. iii. c. 14.

|| *Lucullus* built a room, and dedicated it to *Apollo*. Every supper which he gave there, cost him *five thousand drachmas*, about one thousand, six hundred and fourteen pounds, eleven shillings and eight pence of our money. *Arbuthnot* on ancient coins, p. 133.

* Vide Lister præf. p. 7. *Julius Capitol.* c. 5.

But no name appears to have been more famous at Rome, among the epicures of that luxurious city, than the name of *Apicius*.

There were three *Apicii*, who flourished, if I may so call it, at different periods. The first lived before Rome had lost her freedom; the second under the emperor Augustus, and the third under Trajan ||.

The second *Apicius*, however, appears to have been, without competition, the most ingenious epicure of the three. He reduced *eating* to a system, and gave lectures at Rome, on the various methods of pleasing the palate, and preparing delicacies for the table*.

According to the testimony of Pliny, he was remarkably skilful in the preparation of ragouts†: and the Apician receipt for preserving *oysters*, which he contrived to send fresh five hundred leagues, was long considered, as an inestimable piece of culinary knowledge‡.

The sums expended by *Apicius*, in the indulgence of his palate, were enormous. When his affairs became embarrassed, in consequence of his excesses, he was driven to the inspection of his accounts; and finding, that of his large possessions, only *seventy* or *eighty thousand pounds* remained§; in despair at being obliged to discontinue his usual mode of living, he concluded his many delicious repasts, with a dose of poison ||.

A curious book has reached our times, relative to the *Roman art of cookery*; the larger part of which, consists of receipts, under the name of *Apicius*. There are doubts among the learned, whether this is a compilation, by that *Apicius*, of whom I have been speaking. Dr. Lister, the latest editor of the work, supposes it rather to have been compiled by some *other* person, under the name of *Cælius Apicius*, because the culinary art, was so greatly indebted, to that famous epicure. Be that however as it may, the book is confessed by all to be genuine, and at least as old, as the later emperors; and as such, may be considered as the most authentic, and curious repertory of Roman culinary knowledge, now existing. That the English reader may be enabled to form some idea of the heterogeneous messes, with

|| In this enumeration of the *Apicii*, I follow Athenæus, Monf. Bayle, and other critics; tho Dr. Lister doubts whether there were more than two epicures of that name, "nam de tertio sub Trajano hæreo," says he. Præf. p. 4.

* Seneca de Vit. Beat. L. 95. That *Apicius* considered trouble and difficulties as nothing, when the indulgence of his palate was the end proposed, will appear from the following anecdote, which we have in Athenæus. While staying at *Minturna* in *Campania*, he eat a delicate species of *lobster*, which he relished exceedingly; and being informed, that on the coast of *Africa* the same shell fish were found of uncommon magnitude; he instantly set sail for the spot, though the voyage was attended with great inconveniences. When he arrived there, the fishermen brought him the largest they could procure, but he, finding they were much smaller than he had imagined them to be, instantly hoisted sail in rage and disappointment, and never once set his foot on shore. Athenæus Lib. i. p. 7.

† Plin. Lib. viii. c. 57. et aliis locis.

‡ Athenæus Lib. i. p. 7.

§ Arbuthnot on ancient coins p. 116. The sums expended by *Apicius* in his kitchen, amounted to eight hundred and seven thousand, two hundred and ninety-one pounds, thirteen shillings and fourpence of our money. Idem.

|| "Ære alieno oppressus, rationes suas tunc primum coactus inspexit. Superfuturum sibi sestertium centies computavit, et velut in ultima fame victurus, si sestertio centies vixisset, veneno vitam finivit. Quanta luxuria erat, cui sestertium centies egestas fuit." Seneca de consol. ad Helviam. c. 10. Also Martial. Epigram. xxii. L. 3.

with which the Roman palate was delighted, I have introduced two receipts, translated from *Apicius*.

To make thick sauce for a boiled chicken.

Put the following ingredients into a mortar; anise-feed, dried mint, and lazer-root*. Cover them with vinegar. Add dates. Pour in liquamen†, oil, and a small quantity of mustard seeds. Reduce all to a proper thickness, with sweet wine warmed; and then pour this same over your chicken, which should previously be boiled in anise-feed water.

An hog's paunch‡.

Having cleansed it well, wash it, first with vinegar and salt, and afterwards with water. Then take hog's flesh pounded to a paste; mix with it the brains of three hogs, cleansed from the fibres, together with hard eggs. To this put cloves of garlick; add whole pepper, and make it of a proper consistence with broth. Beat up pepper, ligusticum, assafœtida, anise-feed, ginger, a small quantity of rue, the best garum, and a little oil. With this composition stuff the paunch, but not too tightly, that it may not be much agitated in boiling. Tie the mouth of it well, and put it into a boiling cauldron. Then take it out, and prick it with a needle, lest it should burst. When it is parboiled, take it out again, and hang it up to smoke, that it may acquire a proper flavour. Lastly, when you untie it for the purpose of dressing it, add *garum*, wine, and a little oil; cut it open with a small knife, and serve it up with *liquamen* and *ligusticum* §.

From these receipts, we may acquire some idea of the complicated and heterogeneous messes, which formed the most exquisite delicacies of a Roman table. At the present day, nothing can be conceived more disgusting, than many of these dishes; since a variety of ingredients, from which a modern would shrink with abhorrence, were cast into them, by the cooks of Rome, with the most lavish hand. Assafœtida, rue, &c. were used in almost every high-seasoned dish; and we meet repeatedly, with the extraordinary mixtures of oil and wine, honey, pepper, and the putrid distillation from stinking fish ||. In short, the Roman

* From the lazer root a strong juice or gum was extracted, similar to assafœtida. Humelbergii Not. in Apicium, p. 23.

† The *liquamen* and *garum* were synonymous terms for the same thing; the former adopted in the room of the latter by the Romans about the age of *Aurelian*. It was a liquid, and thus prepared. The guts of large fish, and a variety of small fish, were put into a vessel, and well salted, and being exposed to the sun, were continued in that state till putrid. By this process, a liquor was produced in a short time, which, being strained off, was the *liquamen* or *garum* above mentioned. Vide Lister in Apicium, p. 16. notes. Also Pliny Lib. xxxi. c. 7. et 8. The best *garum* was made from the *scombrus*, the worst from the *tunny-fish*. Vide Martial Lib. 13.

‡ The skill of the Roman cooks, was most apparent in preparing the flesh of hogs for the table. We are told they could, by their sauces, impart to this meat the flavour of any other they pleased. Arbuthnot on ancient coins, c. 5.

§ The *ligusticum* was an herb found in Tuscany, of a very hot nature, and considered as greatly beneficial to the stomach. Vide Stumelberg. in Apicium, p. 39. Apicium Lib. vii. c. 7.

|| The celebrated *garum*, of the Roman epicure, was no better. Hear what Pliny says of it, "Aliud etiamnum liquoris exquisiti genus, quod *garum* vocatur, intestinis piscium, cæterisque quæ abjicienda essent, sale maceratis, ut sit illa putrescentium fanies." Lib. xxxi. c. 7. 8.

Roman cook seems to have gone in direct opposition to the selection, which the poet makes Eve use, in preparing an entertainment, for says he, she so contrived, as not to *mix*

*Tastes not well join'd, inelegant, but bring
Taste after taste, upheld with kindliest change.*

Par. Loft. b. V. l. 334.

The animals also, which the Roman epicure devoured, would now be eaten only in a time of famine; for surely it would be esteemed preferable, to suffer something from hunger, than to load the stomach, with *dormice, polypi, hedge-hogs, and cuttle-fish*.

Of these messes however, disgusting as they appear to us, the Romans eat voraciously; and that repletion might not induce disorder, various methods were adopted, to promote digestion. To this end the *promulsis**, a kind of metheglin, was handed round to the guests at supper, previous to the use of any solid food; of which, each drank a small quantity, to whet the appetite, and strengthen the stomach†. *Raw lettuce* also, was taken for the same purpose: though the *refined epicure*, generally used the more expeditious mode of swallowing an emetic, after having glutted himself, with the indigestible messes, which Roman luxury had invented‡.

Devoted as the Romans were to the pleasures of the table, yet the *cook*, (who may be considered as the *minister* of these pleasures), was generally a slave. Vanity however, which is a foible in the lowest characters of human nature, was found even in a Roman cook. We have instances on record of its ebullitions. "Assuredly," cries one who had invented a receipt, "I have discovered *Ambrosia*. Had the dead but the faculty of *smelling*, the fragrance of my compositions, should speedily restore them, to health and strength." "Oh!" says another, "was I but master of a *cook's* shop! surely no one should pass my doors, without experiencing the power of my art. Such an exquisite savour should arise from my kitchen, as would fix the traveller at my gate, lost in astonishment and delight; nor would he be able to escape from the spot, unless some friendly fingers were applied to his nostrils, and the charm was thus prevented from longer operating §."

But enough of Roman cooks and cookery.

The

* The *promulsis* was a mixture of honey, wine, and spices, boiled together. The first receipt which occurs in Apicius, is to make this composition. Vide Apici. p. 1. Athenæus et Plin. L. 14.

† Martial, Lib. 13. Epigram. 14.

‡ Athenæus. Suetonius in vit. Vitellii.

§ Vide Athenæ. Lib. vii. c. 11. The sum given for a slave that excelled in cookery, was, notwithstanding, very considerable, viz. *four talents*, or near eight hundred pounds of our money. Sumptuary laws for the purpose of restraining luxury, were repeatedly enacted at Rome, but without effect. One of the last attempts to check the growth of it, was made by *Antius Restio*, who preferred a law to limit the vast expences of Roman feasting. This however was, as all of a similar nature had been, despised. Entertainments as extravagant and splendid as before, were still given. Disgusted at this inattention to his law, the reformer, shortly after its promulgation, refused every invitation to a feast, chusing rather to decline society, than to sanction by his presence the breach of his own institution. The prices given by Romans for delicacies were immense. A barrel of salt meat from the kingdom of *Pontus*, cost *four hundred denarii*, and a pitcher of *Falernian* wine two hundred. Montesquieu's Spirit of Laws, vol. I. p. 146.

The early Britons, according to the testimony of *Diodorus Siculus*, were remarkably simple in their diet†. A small spot of ground, around their habitations, was cleared for the reception of grain: when fit for the sickle, it was reaped, and deposited in caves, dug in the earth, for the double purposes, of concealment, and preservation. When it was necessary to make use of it, their simple, but tedious, process of preparing it for the table, was, *picking* the grains from the ear, and reducing them to paste in a mortar; and this, as *Diodorus* assures us, was their chief food. *Cæsar*, however, has added milk and flesh to the British table‡; and as the sanguinary religion of the *Druids*, enjoined the frequent immolation of victims, to excite, or appease, their multifarious deities, it is probable, they generally partook of the sacrifices, which were offered on these occasions. One bloody and unnatural feast, we know they sometimes celebrated. In times of public calamity, when dangers were to be deprecated, or aid to be implored; the venerable Druid, trembling at the rites he himself was about to perform, led his silent flock into the secret recesses of the hallowed grove. There, at the solemn hour of midnight, the human offering, the most grateful present to the incensed gods, was brought forth, adorned for sacrifice. The fatal sign was given, and the consecrated dagger plunged into his heart. The body was then laid open, the entrails examined, and as soon as the divinations were pronounced, the bloody butchers sat down to the horrid feast, and partook § of the remains.

Without doubt, soon after the arrival of the Romans in this country, the *culinary knowledge* of the Britons was largely extended. Indeed, we know this to have been the case. Fond of introducing their own arts and civilization wherever they went, it must be acknowledged, that these masters of the world, made some compensation to the nations they conquered, by bestowing refinement, for the loss of liberty. From being a turbulent, unsocial, and savage people, the Britons were soon taught by their conquerors, to prize the quiet comforts of a civilized life. A refinement in manners, hitherto unknown among them, took place; splendid edifices, and extensive cities were raised; the elegant and becoming attire of the *Roman* was adopted; and the luxurious delicacies of *Italy*, decked the table of the conquered Briton||.

While the Romans remained in this country, we have reason to suppose, this civilization continued. But when they were recalled into Italy by the incursions of the Goths, and the Britons were thus deprived of their instructors, a sad reverse, in a short time, took place; and our ancestors fell again into that barbarism, from which they had been extricated three centuries before.

An unsocial, and gloomy mode of feasting, was by degrees introduced, which perhaps arose, from the continual state of alarm the depredations of the Picts occasioned. Clad in armour, with the attendant esquires behind, bearing their shields, the British warriors seated themselves at the *round table*, so famous in story, from which the softer sex was excluded.

This

† Lib. v. c. 11.

‡ De Bell. Gall. v. 10.

§ Vide Pliny Lib. xxx. c. 1. Also Diod. Sic. Bib. L. 5. et Lucan's Pharf. Lib. 3.

|| Vide Tacit. in vit. Agric. c. 21.

This circular form their jealousy had devised, to avoid every idea of precedence among chiefs, who could not brook subordination*.

The Saxon conquest, which, like an inundation, swept away the small remains of Roman refinement that still existed, and in a manner, annihilated the inhabitants of this country, was not favourable to the improvement of the *ars coquinaria*. A fierce, roving, and warlike nation, whose delight was the tumult of battle, cannot be supposed to have excelled in *cooking*; and though, like most other barbarous people, they placed part of their happiness in sensual indulgence; yet the *quantity*, rather than the *quality* of their food, was the object to which they attended; or in other words, they preferred a *ponderous dish*, to a *nice* one†.

Delighted most when engaged with his foes, the Saxon went to battle, with barbarous exultation; and when the fray was at an end, consumed the night, in feasting, and carousing. During these hours of debauch, he transacted the most momentous concerns; alliances were ratified, expeditions were planned, and important questions discussed‡; while his board displayed nothing more than thickened milk, the wild apple of the woods, or the game which accident supplied; and his only beverage was a simple liquor, expressed from barley or wheat§.

After the Saxons had securely settled themselves in their new conquests, a gradual improvement in their manners began to take place; and the arts of social life were more cultivated, and better understood. *Cooking* also, had more attention bestowed on it than before. Among the delineations on ancient manuscripts, which Mr. Strutt has taken the pains, to publish, and explain, we find *two*, that represent a Saxon feast. The number of personages in the more remarkable one, are five. Three appear to be sitting at a table, while the two others, are serving them on their knees. The banquet consists of a large fish, on a kind of platter in the middle, and two deep dishes, probably filled with boiled meat, and broth on each side. The attendants seem to hold spits in their hands, transfixing joints of meat, from which, one of the figures is employed in cutting a piece. The table has most of the modern decorations appertaining to it; such as a cloth, plates, dishes, knives, &c. Forks we know were not in use till ages afterwards; accordingly one of the personages has a fish in his left hand, and a knife in his right, which he is about to cut it with; while the third, who sits in the middle, and has a goblet in his hand, appears to be drinking the health of him at his left side||.

The

* Vide Selden's notes to Drayton's Polyolbion, song 4th, p. 259. Also *Institutio ordinis subligati*, prefixed to Anstis's Register of the order of the garter, vol. ii. p. 20.

† Vide J. Rous *Antiquit. Warwick.* apud Hearnii *Itin.* vol. VI. p. 106.

‡ The ancient Persians practised a similar custom. Herodotus *Lib. i. c. 133.* Athenæus *Lib. v. c. 4.*

§ Vide Cæsar et Tacit. *de Mor. Germ.* The Saxons however, were by no means a temperate people. Tacitus tells us, that their ancestors, the Germans, frequently passed the whole night in feasting and carousing. Homely as their barley beverage was, they took large, and frequent potations of it; and to prevent any unpleasant effects from this excess, it was customary with them, after rising from a debauch, to anoint their heads with some cooling unguent. Vide Strutt's *View of the Manners and Customs*, &c. v. I. p. 48.

|| On reconsidering this curious delineation, I am inclined to think with Mr. Strutt, that the *middle* figure, is requesting the *left hand one*, to pledge him, instead of *drinking his health*. The old mode of pledging each other, was thus. The person about to drink, asked him who sat next, whether he would pledge him; the other answered

The dominion of the Danes in this country, introduced, at least increased, the excesses of eating and drinking; for they were a people strongly addicted to sensual pleasures. Their very religion, in a degree, sanctified this passion for carousal*. To pass a glorious immortality of feasting, and intoxication, in the hall of Odin, begirt with heroes, and attended by beautiful virgins, was the promise, and hope, that animated the *Dane* to acts of hardiness, which raise astonishment, and stagger belief; and inspired that contempt of torture, and death, that formed so striking a feature in the Scandinavian character†. Regardless alike, whether he conquered, or died, the Dane rushed to battle, with a fury scarcely to be withstood; in the confident assurance, that if he fell by the hand of his enemy, he should speedily have the happiness of quaffing metheglin from his skull, in the spacious apartments of *Valhalla*‡.

Hardeknout, the last Dane who swayed the sceptre of England, was greatly addicted to feasting; but equally famous for his bounty, and hospitality. Four times during the day his tables were covered; at which, all were welcome guests, whether invited, or not. He fell a sacrifice however, at last, to his excesses. Being present at the celebration of a marriage at Lambeth, he drank so copious a draught of wine, while standing, without taking the goblet from his mouth, that a fit seized him, which, in a few days, terminated his existence§.

When the Normans invaded this kingdom, refinement had already made some progress among them. The neighbouring nations were conscious, that the superiority which the descendants of Rollo boasted over other countries, in point of

answered he would, and held up his knife or dagger to guard him during his draught. Writers differ as to the cause of this curious custom; tho' perhaps, if we reflect that the ancient Saxons were a very impetuous people, much addicted to drunkenness, and always girt with their offensive weapons at their festal meetings, we may imagine this precaution arose rather from the manners of the times, than from any particular instance of treacherous assassination.

* Vide Bartholinus, lib. 2. c. ii. p. 542. The pernicious example of Danish excess, was so quickly and notoriously followed by the Anglo-Saxons, that it was found necessary to restrain it by law. Vide Lambard's *Archaionom.* King Edgar, by the advice of Dunstan, would not permit more than one ale-house in a village; he also ordained, that all drinking-vessels should be marked with pegs at certain distances, and that the person drinking beyond one of these marks at a draught, should be severely punished. Strutt's *View*, &c. 49.

† Vide Bartholinus de *Caus. Contemp. Mor.* in Dan. and Mallet's *Northern Antiquities*, vol. I. The following is a remarkable instance of it. *Asbiorn Pruda*, a Danish champion, described his past life in nine strophes, while his enemy *Bruce*, a giant, was tearing out his bowels. *Antiquit. Danic.* lib. 1. c. x. p. 158. edit. 1689. But above all see the sublime Epicedion of Regner Lodbrog preserved in Keysser's *Antiquitat. Sel. Septentri.* p. 127.

‡ Vide Bartholin ut supra and Mallet's *North, Ant.* v. I. *Valhalla* was the palace of Odin.

§ Chron. Johan. Bromp. 934. Simon Dunelm. 179. Knyghton 2326 et 2329 apud Twissdeni Scriptores. The compiler of the "*Liber niger domus regis Angliæ*," or the black book of the household of King Edward IV. in his introduction gives us the following account of Hardeknout. "*Domus Regis Hardeknoute* may be called a fader noreshoure of familiaritie, whiche used for his own table, never to be served with ony like metes of one meale in another, and that chaunge and diversitie was dayly in greate habundance, and that same after to be ministred to his alms-dishe, he caused cunying cooks in curiositie; also, he was the furst that began four meales stablyshed in oon day, opynly to be holden for worshupfull and honest peopull resorting to his courte; and no more melis, nor brekefast, nor chambyr, but for his children in householde; for which four melys he ordeyned four marshalls, to kepe the honor of his halle in recevyng and dyrecting straungers, as well as of his householdemen in theyre sitting, and for services and ther precepts to be obeyd in. And for the halle, with all diligence of officers thereto assigned from his furst inception, tyll the day of his dethe, his house stode after one unyformitie. Thys king reyned but two yeres, except ten dayis, he deyid drinking at Lambithe." Vide a Collection of ordinances and regulations for the government of the royal household, &c. p. 18. published by the Society of Antiquarians 1790.

of civilization, and politeness, was not undeservedly claimed; and an education at the Norman court, had been for some years deemed essentially necessary, to form the manners of the young Anglo-Saxon nobility ||. From hence we may infer, that the *culinary art* was not unattended to, by a people voluptuous, and refined in other respects. Indeed we are told by an historian, that the difference observable between the Saxon, and Norman modes of living, was exceedingly striking: the former, says our author, delighted in the *abundance* of their food, the latter in the *delicacy* of it*.

William himself, was not averse to the indulgence of the table. Three festal days in the year, he celebrated with royal magnificence, at particular cities. Christmas-day was kept at Gloucester; Easter-day, at Winchester; and Whitsunday, at Westminster. To these entertainments, a general summons was sent to all persons of distinction. The legates of foreign princes were also invited, and every delicacy was provided. During these hours of genial indulgence, the stern soul of William seems to have relaxed into unusual condescension, and good humour: and the petitioner who preferred his request at this favourable season, was seldom dismissed without marks of royal favor †.

His habits of indulgence probably induced that unwieldy corpulence, which incommoded him so much during the latter part of his life: and occasioned the taunting message which the French king sent him, when confined by indisposition. William answered one joke by another, but did not forget to make the jester pay severely for his witticism, when the cause of his confinement was removed ‡.

In William's household establishment, and in that of the other continental princes, the *kitchen* appears to have been an expensive article, and the officers employed about it very numerous. Du Fresne has given us a list of the inferior domestics ¶. The principal officer was the *magnus coquus*, or chief cook, a person of considerable account †. It is probable, the Normans annexed the same importance to this office, in England, as they did in their own country: for we find in Domesday book, large tracts of land, surveyed, and assessed, as the possessions of the *coquus*, or cook. The *dapifer*, or steward of the king's household, occurs also

|| Vide Ingulphus Gale's Scriptores, and Malmſbury de Geſt. Reg. Ang. lib. iii. c. 58.

* Hiis diebus Anglici, parvis, basis, et abjectis domibus utebantur, cum victualium abundantia.—E contrario Franci et Normanni amplis et superbis edificiis, modicas agebant expensas, sed in cibariis delicati. Roſs Warw. p. 106.

† Matthew Par. in vit. Willelmi conq. See also Robert Gloucester, published by Hearne, p. 376. That William's philosophy was not proof against any little disappointment of the palate, is evident from the following anecdote. "When his prime favorite *William Fitz-Oſborne*, the steward of the household, served him with "the flesh of a crane scarcely half roasted, he was so highly exasperated, that he lifted up his fist and would "have stricken him, had not *Euds*, appointed *Dapifer*, immediately after, warded off the blow." Mr. Pegge's pref. to the "Forme of Cury." 1780.

‡ Guil. Malmſ. p. 112. Matt. Paris, Edit. Watts. p. 9.

¶ *Queus, Aiders, Asteurs, Paiges, Souffleurs, Enfants, Saussiers de Commun, Saussier devers le Roy, Sommers, Poullier, Huissiers, Escuiers, un Maignen, Clerc Saussier, Clerc de Cuisine.* Du Fresne's Glossary, tom. I. p. 1214.

† The *magister coquorum*, of which we find mention made about a century afterwards, was, I presume, only another name for the *magnus coquus*. If so, the office must have been a very respectable one indeed, since it was held by the brother of Cardinal Otto, the Pope's legate, who perished in a fray at Oxford 1238. Matt. Paris, p. 4. 69.

also in the same record †. Under these, a croud of domestics, executing different offices, under various titles, filled the royal kitchen; and the unwieldy magnificence, that characterized the household establishment of the English monarchs, from the conquest to the end of the sixteenth century, took its origin from this sumptuous prince ‡.

But before we proceed to the particulars of *royal revelry*, let us look into the refectory of the monastery, and collect what information we can, from the kitchens of the old English ecclesiastics.

Luxury found an early reception within the walls of the monastery. The monks too often led their lives in indolence, and inaction; and as their mental resources were confined to a very narrow circle, and the means of sensual indulgence lay within their reach, we need not be surprized, if we find them, particularly in the darker ages, too much attached to carousal and good cheer.

The cotemporary poets have indeed handled them very severely on this account; and the page of history sanctions, in a great measure, their satirical animadversions §.

In Hicks's *Thesaurus*, we have a poem preserved to us, supposed by the learned Mr. T. Warton, to be nearly coeval with the conquest, which is a professed satire on the monastic profession. In it, the luxury of the monks is represented under the idea of a monastery, constructed of different kinds of dressed meats.

There is a wel fair abbei,
Of white monkes and of grei,

Ther

† To these we may add the pincerna, or butler, the panteler, the waferer, the sellar, &c. of which offices, and the duties annexed to them, particular accounts may be found in the Household establishment book, published by the Society of Antiquarians 1790, 4to. p. 69. 70, &c. We must not omit to mention the sewar, an office often filled by persons of high consequence. The *Liber niger domus regis* Edward IV. gives this account of his duties. "A sewar for the kynge, whiche ought to be full cunningg, diligent, and attendaunt, he receveth the metes by sayes, and sauflly so conveyeth it to the kinge's bourde with sauces accordingly, and all that comyth to that bourde he setteth and dyrecteth, except the office of pantrie, and buttrie, &c." The office of sewar, was, as I above observed, esteemed of sufficient importance to be served by the highest ranks of people. The son of the Earl of Foiz (a continental prince) was his father's sewar. Froissart, Edit. Bern. vol. III. fol. 90. a. 1. And Henry the II. on the day when he made his son partner with him in the government of his kingdom, executed the same office, serving up the first dish. Hollingshead's Chron. p. 76. b. 10.

‡ The kings of England of that (the *Norman*) race, were exceedingly pompous, both in court, and camp. In their court, they shewed their magnificence, by the stateliness of their palaces, the richness of their furniture, the splendor and number of their retinue, the plenty of their provision, and the like. The court was the centre of resort, for all the barons and great men of the realm, who being peers of the king's court, gave, as occasion required, their attendance there; and more particularly, as many of them were invested with the great offices of the king's court. Vide Madox's Hist. of the Exchequer, c. ii. sect. 1.

§ The luxurious manner of living of the monks, so early as the reign of Henry II. may be gathered from the following stories, related of those of Canterbury and Winchester by *Giraldus Cambrensis*. "Their table" says he, speaking of the first, "consisted regularly of sixteen covers, or more of the most costly dainties, dressed with the most exquisite cookery, to provoke the appetite and please the taste; they had an excessive abundance of wine, particularly claret, of mulberry wine, of mead, and other strong liquors; the variety of which was so great in these repasts, that no place could be found for ale, though the best was made in England, and particularly in Kent." And of the prior and monks of St. Swithen at Winchester, he says, "They threw themselves prostrate at the feet of King Henry II. and with many tears complained to him, that the bishop of that diocese to whom they were subject as their abbot, had withdrawn from them, three of the usual number of their dishes. Henry enquired of them, how many there still remained, and being informed they had ten, he said that he himself was contented with three, and imprecated a curse on the bishop, if he did not reduce them to that number." Vide Grose's pref. to his Antiquities, p. 60. note (b.)

Ther beth boures and halles :
 All of pasteus beth the walles,
 Of fleis of fisse, and a rich met,
 The likefullist that man mai et.
 Fluren cakes beth the schingles (tiles) alle,
 Of church, cloister, bours, and halle.
 The pinnes (pinnacles) beth fat podinges,
 Rich met to princes and to kinges,
 Ther beth four willis (fountains) in the abbei
 Of tracle and halwei,
 Of baume, and eke piement—
 Yite I do yow mo to witte,
 The gees irosted on the spitte,
 Fley to that abbai, god hit wot,
 And gredith, (crieth) Gees al hote, al hote, &c. §

The nunneries of that age, were probably alike obnoxious to the charges of indecorum, and luxurious living; for our poet goes on to observe,

An other abbai is ther bi
 For soth a gret nunnerie:
 Up a river of swet milk,
 Whar is plente gret of silk.
 When the summeris day is hote,
 The yung nunnes takith a bote
 And doth ham forth in that river
 Both with oris and with stere:
 When hi (they) beth fur from the abbai
 Hi makith him (them) nakid for to plei—
 The yung monkes that hi seeth
 Hi doth ham up and forth hi fleeth,
 And comith to the nunnes anon,
 And each monk him takith on, &c. ||

The "Crede of Pierce Plowman," a very scarce book, gives us this humorous, and well drawn portrait, of a friar, bloated with debauchery.

"Than turned I apen whan I hadde al ytoted (observed)
 "And fond in a freitoure a frere on a bench,
 "A greet chorl, and a grym, growen as a tonne,
 "With a face so fat, as a ful bladdere,

"Blowen

§ Vide Warton's Hist. Eng. Poet. vol. I. p. 9.

|| Idem, p. 10.

“ Blown bretful of breth, and as a bagge honged.
 “ On bothen his chekes, and his chyn, with a chol lollede
 “ So greet a gos ey, growen al of grece,
 “ That al wagged his flesh, as a quick mire,” &c.*

Chaucer, whose strong sense, and genius, prevented him from being shackled by the superstitions of an ignorant age; saw the debaucheries of the depraved monastics of the fourteenth century, and had honesty and courage enough to display them. Throughout his works, he has levelled many satirical strokes, at the vices of the regular clergy. They occur in a variety of places, but more repeatedly in his *Canterbury tales*; and are sufficient to convince us, that the cloistered monk, and wandering friar, were alike addicted to excess †.

That monastic luxury continued till the dissolution of the religious houses, by Henry VIII. is sufficiently notorious. Indeed, it was one of the chief reasons alledged by that monarch for suppressing these establishments altogether. As Henry is recorded to have been fond of wandering about in disguise, it is not improbable, that he had frequently been witness to the good living of these sequestered ecclesiastics. *Fuller*, in his church history, has handed down to us, an instance of the kind, which, may here be introduced.

“ King Henry VIII. as he was hunting in Windsor Forest, either casually
 “ lost, or (more probably) wilfully losing himself, struck down about dinner-
 “ time to the abbey of Reading, where, disguising himself, (much for delight,
 “ more for discovery, to see, unseen), he was invited to the abbot’s table, and
 “ passed for one of the king’s guard; a place to which the proportion of his
 “ person might properly entitle him. A sir-loyne of beef was set before him, (so
 “ knighted faith tradition, by this king Henry); on which the king laid on
 “ lustily, not disgracing one of that place, for whom he was mistaken. Well
 “ fare thy heart, quoth the abbot; and here in a cup of sack, I remember the
 “ health of his grace your master. I would give an hundred pounds, on the
 “ condition I could feed so heartily on beef, as you doe. Alas! my weak, and
 “ queazie stomach, will hardly digest the wing of a small rabbit, or chicken.
 “ The king pleasantly pledged him, and heartily thanked him for his good cheer;
 “ after dinner departed, as undiscovered as he came thither. Some weeks after,
 “ the abbot was sent for by a pursuivant, brought up to London, clapt in the
 “ tower, kept close prisoner, fed for a short time on bread and water; yet not
 “ so empty his body of food, as his mind was filled with fears, creating many
 “ suspicions to himself, when and how he had incurred the king’s displeasure.
 “ At last a sir-loyne of beef was set before him, on which the abbot fed as the
 “ farmer of his grange, and verified the proverb, that two hungry meales make
 “ the third a glutton. In springs King Henry out of a private lobbie, where he
 “ had placed himself, the invisible spectator of the abbot’s behaviour. My Lord,
 “ quoth

* Warton’s Hist. of English Poetry, v. I. p. 304.

† In the 13th century, the monasteries of Sempringham in Lincolnshire, Beverley in Yorkshire, and the knights hospitallers, were more notorious for their luxury than any other religious houses. Vide an ancient French poem among the Harleian manuscripts, cited by Mr. Warton in his Hist. of Eng. Poetry, v. I. p. 37.

“ quoth the king, presently deposit your hundred pounds in gold, or else no going
 “ hence all the days of your life. I have been your physician, to cure you of your
 “ queazie stomach; and here, as I deserve, I demand my fee for the same. The
 “ abbot down with his dust, and glad he had escaped so, returned to Reading;
 “ as somewhat lighter in his purse, so much more merrier in heart, than when he
 “ came thence † §.”

Let us not however deal entirely in reprehension. If the charge of luxurious living, fall with justice on the monastics of this kingdom, previous to the reformation; yet in some degree the obloquy is wiped away, by the recollection of that hospitality, which they were ready to shew to every description of people. Even strangers were permitted to participate of their bounty. At a time when the communication between distant parts of the kingdom was difficult, from the licentious manners of the age, the want of roads, and the want of inns,—the friendly gate of the monastery was open to the traveller. Nor was it unusual, for the baron, while on the road, to throw himself, and his numerous train of dependant followers, on the hospitality of the monks; the hall was open to receive, and the table covered to entertain him ||.

Many of the religious houses, particularly the larger monasteries, dedicated an ample portion of their revenues, to the entertainment of these accidental guests, and the relief of the sick, the poor, and the infirm. Reading Abbey in particular, appropriated great sums to these purposes; and William of Malmſbury assures us, that what was disbursed in this laudable manner, amounted to more than the monks expended on themselves. The priory of Norwich also expended yearly one thousand five hundred quarters of malt, upwards of eight hundred quarters of wheat,

† If further proofs of monastic luxury and indecorum in the 16th century are necessary, we may insert the following letter, which was written by one of the visitors, appointed by Henry, to inspect the religious houses, and sent to the Lord Cromwell about the year 1537. It is preserved among Mr. Dodsworth's MS. collections in the Bodleian library.

“ My singular good Lord, &c. As touching the Abbot of Bury, nothing suspect as touching his living; but it was detected he lay much forth at Granges, and spent much money in playing at cards and dice. It was confessed and proved, that there was here such frequency of women, comyn and resortyn, as to no place more. Among the relicks are found, the coles St. Lawrence was roasted withal; the paring of St. Edmund's nails; St. Thomas of Canterbury's penknife and books, and divers sculls for the head-ache; pieces of the holy crosse, able to make an whole crosse; other relicks for rain, and for avoiding the weeds growing in corn, &c. From Bury St. Edmund's. Your servant bounden. Joseph ap Rice.” Grose's pref. 57. note (a.)

§ From the above general strictures on monkish sensuality, we should except the *Cistercians*, whose manners formed a fine contrast, at least in the 12th century, to those of the other cloistered religious—

O sancta, o felix, albis galeata cucullis,
 Libera paupertas! Nudo jejunia pastu
 Tracta diu solvens, nec corruptura palatum
 Mollitie mensæ. Bacchus convivia nullo
 Murmure conturbat, nec sacra cubilia mentis
 Inquinat adventu. Stomacho languente ministrat
 Solennes epulas ventris gravis hospita Thetis,
 Et paleis armata Ceres. Si tertia mensæ
 Copia succedat, truncantur oluscula, quorum
 Offendit macies oculos, pacemque meretur,
 Deterretque famem pallenti sobria cultu—

Vide the *Architrenius* of John Hanvil, inter MSS. Bod. Digb. 64.

|| Tanner's *Notitia Monastica*, pref. p. 32.

wheat, and a proportionable quantity of other articles, in maintaining this liberal hospitality*.

The officers of the kitchen, in these great religious houses, were very numerous. The *Magister Coquinæ* seems to have been the principal one. His office was somewhat similar to that of the steward of these days; it being incumbent on him, to purvey provision for the monastery. The *Coquinarius*, or cook, dressed it. Liquors were provided by the *Cellerarius*, or cellarer. The *Hospitarius*, had the care of entertaining strangers, and providing necessaries for them; and the *Refectonarius*, kept in order the table-cloths, napkins, glasses, and other utensils. He had also the management of the menial servants. With this train of kitchen domestics, we must not be surprised, if the monasteries in general, afforded striking examples of luxurious living†.

If from the regular, we turn to the secular clergy, we shall behold among them also, the same spirit of magnificent hospitality, and generous profusion. By the quantity of provisions expended at the inthronization feasts of archbishops Neville‡, and Warham, accounts of which the reader will meet with in the body of the book, it is evident, that the number of guests at these entertainments, must have been prodigious. The chronicler, William Thorn, tells us, that when Ralph, Abbot of Canterbury, was installed in 1309, not fewer than six thousand persons were entertained, and the dishes served up on the occasion amounted to three thousand§. Robert Winchelsey, Archbishop of Canterbury, with a grandeur of hospitality that surprises us, provided daily victuals for five thousand poor people; immense

* Somner Antiq. Cant. Appen. p. 36. Pegge's pref. p. 8.

† Tanner's Notitia Mon. pref. p. 36. Grose's Antiq. preface. In domesday book we meet with very many instances of estates mentioned, as having been given "*ad cibum et ad victum monachorum.*" Vide examples of it in Hampshire, extracted from domesday book 1789. The grandeur and munificence of the monks, were not altogether confined to their monasteries. We find them upon several occasions exhibiting splendid spectacles, and courting popularity, by a display of their riches and hospitality. This was the case with many of them, when they proceeded to their degrees in the universities, a ceremony generally attended with great parade. In 1298 William de Broke, a benedictine of St. Peter's abbey at Gloucester, took the degree of doctor in divinity in Oxford. The whole convent of Gloucester, the abbots of Westminster, Reading, Abingdon, Eversham, and Malmesbury, with one hundred noblemen and esquires, attended him, mounted on horseback. After the ceremony was concluded, the new doctor sumptuously entertained his numerous guests in the refectory of Gloucester college. Wood's Hist. Ant. Univ. Oxon. by Gutch.

‡ When this prelate was admitted to his degree of master of arts in 1452, he feasted all the academics, and a great many strangers for two days, and nine hundred dishes were served up on the occasion. Wart. Hist. Eng. Poet. Dissert. 2. vol. I. note.

§ Vide Thorn apud decem scrip. tom. II. p. 2011. "*Summa 287℥. 5s. cum allocatione exenniorum, et fuerunt tam viri potentes quam alii diversis in locis primo discumbentes sex millia hominum et eo amplius, ad tria millia ferculorum quo respondentes.*" Apud Twisden. In the preceding note I mentioned that it was customary with many of the monks, to take their degrees with great splendor. The graduates in civil law, during the 13th and 14th centuries, made a gallant appearance on these occasions. In the year 1268, the inceptors in civil law at Oxford, were so numerous, and attended by such a number of guests, that the academical houses or hostels, were not sufficient for their accommodation; and the company filled not only these, but even the refectory, cloisters, and many apartments of Osney abbey, near the suburbs of Oxford. It appears that the mayor and citizens of Oxford were constantly invited to these solemnities. These scholastic banquets, grew at length to such excess, that in the year 1434 it was ordered that no inceptor in arts should expend more than "three thousand grossos Turonenses" (nearly fifty pounds) Leland. Coll. p. 2. tom. I. p. 296 et 297. Giraldus Cambrensis at a public recitation of his works, by himself, in Oxford, which lasted three days, feasted on the first day all the poor of the city; on the second, all the doctors and other graduates; on the third, all the students of the university, together with the citizens, and soldiers in the garrison. Wood's Hist. Ant. Oxon. I. 25.

immense crouds of the sick, and infirm, who were unable to attend at his gate, were supplied with necessaries, at their own houses. A loaf of bread also was ordered every day, to any person who would be at the trouble of fetching it: and on every great festival, a distribution of one hundred and fifty pence, was made to as many poor people.

From the number of guests, and profusion of dishes, at these great entertainments, several hours elapsed, before the ceremonies of them were concluded. The following anecdote gives us an idea of their importance.

“ An *Italian* having a sute here in Englande to the archbushoppe of Yorke, that then was, and commynge to Yorke, when one of the prebendaries there, brake his breade, as they terme it, and thereupon made a solemne longe diner, the whiche perhaps began at eleven, and continued well nigh till fower in the afternoone, at the whiche diner this bishoppe was: It fortunied that as they were sette, the Italian knockt at the gate, unto whom the porter, perceiving his errand, answered, that my lord bishoppe was at diner. The Italian departed, and retourned betwixte twelve and one; the porter answered, they were yet at dinner. He came againe at twoo of the clocke; the porter told hym they had not half dined. He came at three a clocke, unto whom the porter in a heate, answered never a worde, but churlishlie did shutte the gates upon him. Whereupon, others told the Italian, that ther was no speaking with my lord, *almoste all that daie*, for the solemne diner sake. The gentelman Italian, wonderyng much at suche a long sitting, and greatly greved because he could not then speake with the archbushoppes grace, departed straight towards London; and leavyng the dispathe of his matters with a dere frende of his, toke his journey towardes Italie. Three yeres after, it happened that an Englishman came to Rome, with whom this Italian by chaunce fallying acquainted, asked him if he knewe the archbushoppe of Yorke? The Englishman said, he knewe him right well.—I praye you tell me, quoth the Italian, *bath that archbushoppe yet dined?* ||”

The

|| The arte of rhetorike for the use of all suche as are studious of eloquence, sette forth in Englishe, by Thomas Wilson. London 1553 qto. fol. 78. b. 79. a. The extravagance of the bishops and clergy became so excessive, in the 16th century, that archbishop Cranmer found it necessary to regulate the expences of their tables, which he did by a constitution dated 1541, as follows.

“ In the yeare of our Lord MDXLI. it was agreed and coudescended upon, as wel by the common consent of both tharchbishops and most part of the bishops within this realme of Englande, as also of divers grave men at that tyme, both deanes and archdeacons, the fare at their tables to be thus moderated.

“ First, that tharchbishop should never exceede six divers kindes of fleshe, or six of fishe, on the fishe days; the bishop not to exceede five, the deane and archdeacon not above four, and al other under that degree not above three; provided also that tharchbishop myght have of second dishes four, the bishop three, and al others under the degree of a bishop but two. As custard, tart, fritter, cheefe, or apples, pearres, or two of other kindes of frutes. Provided also, that if any of the inferior degree dyd receave at their table, any archbishop, bishop, deane, or archdeacon, or any of the laitie of lyke degree, viz. duke, marques, earle, vicount, baron, lorde, knyght, they myght have such provision as were mete and requisite for their degrees. Provided alway that no rate was limited in the receavyng of any ambassadour. It was also provided that of the greater fyshes or fowles, there should be but one in a dishe, as crane, swan, turkey cocke, hadocke, pyke, tench; and of lesse fortes but two, viz. capons two, pheasantes two, conies two, and woodcockes two. Of lesse fortes, as of patriches, the archbishop three, the bishop and other degrees under hym two. Of blackburdes, the archbishop six, the bishop four, the other degrees three. Of larkes and *snypes* (snipes) and of that sort but twelve. It was also provided, that whatsoever is spared by the cutting of, of the olde superfluitie, shoulde

“ yet

The son and successor of the conqueror, William Rufus, inherited the vices of his father, without any of his splendid qualities, except personal courage. In his passion for excess, he even exceeded him; and as his extravagance was more boundless, his exactions were more grievous. We have no particular details of his feasts, or carousals. Stowe however, tells us, that the dissoluteness of his court was beyond example. "The courtiers," says that honest annalist, "devoured the substance of the husbandmen their tenants; there the laying out of hayre, and the superfluitie of garmentes, was founde, the tenderneſſe of the body, and wrestling with women, nice going, with dissolute behaviour was in use; there followed the court a number of effeminate persons, and great companies of ruffians, whereby the same court was not a place of majesty, but a brothel house of unlawful things, such as ought to be abolished*."

In the thirteenth year of his reign, on his return from an excursion into Normandy, Rufus reared that spacious edifice, known by the name of *Westminster Hall*, which to this day boasts its superiority in point of dimensions, over every other room in Europe of a similar construction†. This was the theatre of royal revelry, and here Rufus held a magnificent feast on the Whitsuntide after it was compleated. Vast however as the fabric was, it did not equal the ideas of the extravagant monarch; for it being observed to him by one of his courtiers, that the building was too large for the purposes of its construction, the king answered: "This halle is not bigge enough by one half, and is but a bed chamber, in comparison of that I minde to make." Stowe adds, "a diligent searcher might yet finde out the foundation of the hall, which he hadde purposed to build, stretching from the river of Thames even to the common highway‡."

The luxury of the English, during the succeeding reigns, from Rufus, to the end of Henry III. seems to have increased to a pitch of extreme excess; for in the thirty-fourth year of this monarch, the legislature was under the necessity of exerting its controuling power; and, on common occasions, more than two dishes of meat, were forbidden to be produced at one meal§. It has been the fate however

"yet be provided and spent in playne meates for the relieving of the poore. *Memorandum*, that this order was kept for two or three monethes, tyll by the disusing of certaine wylful persons it came to the olde excesse." Leland's Collect. v. VI. p. 38. edit. 1770.

* Stowe has given us this account of his person and character. "He was of person a square man, red coloured, his hayre somewhat yellowe, his forehead foure square, like a windowe, his eies not one like the other, not of any great stature, though somewhat bigbellied; he was variable, inconstant, covetous, and cruel; he burdened his people with unreasonable taxes, pilld the rich, and oppressed the poore, and what he thus got he prodigally spent in great banquetting and sumptuous apparel, for he would neither eate, drinke, or weare any thing, but that it coste unmeasurably deere." Stowe's annals, p. 128. b. 30. Also Hollinhead, 18. b. 20. Stowe, p. 129. a. 40.

† This room exceeds in dimensions any room in Europe which is not supported by pillars; it's length is two hundred and seventy feet, the breadth seventy-four. Its height adds to its solemnity. The roof is of timber, most curiously constructed, and of a fine species of *Gothic*. Pennant's London, p. 83.

‡ Vide Matthew Par. Hollinhead, and Stowe's annals, 132. a. 40.

§ Hollinhead. Stowe. *Cook shops* were already known, and seem to have been well stored with every delicacy. "Præterea est in Londoniâ, supra ripam fluminis inter vina in navibus et cellis vinariis venalia, publica coquina, ibi quotidie pro tempore est invenire cibaria, fercula, assa, pista, frixa, elixa, pisces, carnes, grossiores pauperibus, delicatiores divitibus, venationum, avium, avicularium. Quantalibet militum vel peregrinorum infinitas intrât urbem, quâlibet diei vel noctis horâ, ne vel hi nimium jejurent, vel alii impransî exeant, qui se curare volunt molliter, accipenserem, vel afram avem, vel attagenem Ionicum non querant, appositis quæ ibi inveniuntur deliciis." Fitz-Stephen's descript. of Lond. in temp. Henry II.

however of sumptuary laws, in general, to be attended with little effect. The period when chivalry was approaching to its zenith, could not be an auspicious one for the interdiction of revelry and profusion. The example of the monarch, sanctioned the extravagance of the subject, and the reign of Edward I. the successor of Henry III. presents the dawn of that brilliant magnificence, which the unfortunate Richard II. carried to meridian splendor.

If we descend from the hall of the palace, and take a view of the *baronial table*, during the twelfth, thirteenth, and fourteenth centuries, we shall behold it characterized by a grandeur and pompous ceremonial, approaching nearly to the magnificence of royalty. A spirit of parade, and romantic gallantry, presided over the very feasts of these ages; which, though it might appear awkward, and perhaps ridiculous, at present, had then the good effects of nurturing a martial disposition among the nobility, and preserving a sense of decorum, generosity, and politeness, that formed a check on the licentious manners of a dark unlettered age. The fair sex, those best polishers of men, were now held in the highest esteem. That respectful complaisance, with which the northern nations [so opposite to the ungallant manners of classic antiquity] ever distinguished the *female* character, had by degrees arisen to the most profound veneration. The highest ambition of the valorous knight, was, by his martial deeds, and generous exploits, to gain the approbation of his "Ladie love." Throngs of noble dames graced the splendid feast of the affluent baron, beheld the joustings and tourneys of gallant knights, contending for their favour, and adjudged the prize, to the most valiant, and adroit. Hence splendor, valor, love, and gallantry, combined to make the revels of these ages, not only spectacles of magnificence, and scenes of hospitable grandeur; but the happy means of increasing refinement of manners, and national civilization ||.

That triumph of superstition and enthusiasm, the spirit of crusading, which for a century past had seized the potentates of Europe, may be considered as a great promoter, if not the original cause, of that additional splendor, gallantry, and parade, which began to mark the entertainments of the ages now before us. Roused by the prophetic voice of Peter the hermit, monarchs, potentates of all kinds, civil and ecclesiastical, took up the cross, and marched to Palestine, to rescue the hallowed land, which had given birth to their Redeemer, from the polluting hands of infidels. In this region of wealth and wonders, the British nobles beheld

|| It is an extraordinary and paradoxical circumstance in the history of mankind, that the fierce and barbarous nations of the northern regions, should pay to the softer sex, that deference, attention, and respect, which were denied them by the most polished people of antiquity. Such however was the case. The classical authors of Greece and Rome, sufficiently testify, that the ancients considered the fair as greatly beneath them in strength of mind and dignity of nature: they were esteemed unworthy to mix in social intercourse and conversation; and fit only to manage the inferior and menial concerns of domestic œconomy. On the other hand, among the savage people of the North, the female character was esteemed, and admired. In all matters of importance, or points of difficulty, the opinion of the women was taken, and for the most part followed. An oracular spirit was supposed to reside in them. They headed embassies, led armies to the field, and by their exhortations and example stimulated the combatants. In short, no office was deemed too sacred or important to be held by them. The principles from which this different conduct towards the fair, in the northern and southern nations, arose, are ably investigated by Mr. Mallet in his *Northern Antiquities*. We shall only remark, that to the former may be traced the origin of that spirit of affection, gallantry, and politeness towards the female character, which pervades Europe, and distinguishes it from the rest of the world; a spirit that has done more towards civilizing and softening the rugged manners of men, than all the declamations of orators, the compositions of poets, and the subtle reasonings of metaphysical philosophers, were able to effect in the ancient world.

beheld a display of riches and magnificence, to which their own country had been hitherto stranger; and from thence, as well as from the kingdoms they passed through, in their progress to Jerusalem, they imported fresh ideas of magnificence, and new modifications of luxury. The continual habits of war in which they were engaged, during these wild expeditions, and the romantic adventures that occasionally befel them, in an age of anarchy and licentiousness, increased that attachment to military feats, which the feudal principles had before implanted in them, and the *semblance of war*, in tilts and tournaments, was now made a part of social festivity, and convivial entertainment.

With these ideas in our minds, we may without difficulty, conceive the sumptuousness of a baronial entertainment. We may picture the capacious hall, thronged with knights and ladies, cloathed in the richest array*. The horn, the trumpet, and other music of the age, occasionally bursting out in warlike sounds†. The minstrel tuning his harp to feats of chivalry, or reciting the romantic deeds of some imaginary chief; and the extended table labouring under the weight of vast dishes, whose contents were garnished with flowers, or adorned with gold‡.

One of the most favorite ornaments of the board, particularly at Christmas, was the head of a boar, (a dish now in use) which was served up with every circumstance of pompous ceremony. Preceded by trumpets, and followed by a numerous

* Vide an ancient English poem, cited in Warton's Hist. Eng. Poetry, v. II. p. 231.

† In the days of chivalry, a concert of a variety of instruments of music, constantly made a part of the solemnity of a splendid feast.

Syre *Ladore* latte make a feste,
That was fayre and honeste,
With his lorde the kynge;
Ther was much minstrelle
Trompus, tabors, and fantre,
Both harpe, and fydyllynge.

Gesta Romanorum. Warton's Hist. Eng. Poet. vol. III. p. 59. Vide also Pierce Plowman Vis. passus decimus tertius.

‡ "In days of old, 'ere charm'd at length to rest
"Stern chivalry her idle spear uphung,
"Sweet, 'mid loud arms, the minstrel's music rung;
"In each proud castle, at the gorgeous feast,
"Mix'd with bold chiefs he sat, an honor'd guest;
"Chear'd with the genial rites, his lyre he strung,
"War, love, the wizard, and the fay he sung,
"And fir'd with rapture each impassion'd breast."

Russel's Sonnets and miscel. poems, Oxford 1789.

At these great entertainments of the barons, it was customary for poets and romance writers to recite, and read their compositions. So we find when Froissart paid a visit to Gaston Earl of Foiz, the Earl's chief amusement was to attend to his guest who read romances to him every night after supper. Vide Froissart's chronicle. Lord Berners's edition. It is worth notice also, that the office of *carver* was, upon these occasions, executed by a person of distinction, of the degree of Esquire at least. According to the rules of chivalry, every Knight before his creation passed through two offices; he was first a *page*, and at fourteen years of age, was formally admitted an *Esquire*. The Esquires were divided into several departments, that of the body, of the chamber, of the stable, and the *carving Esquire*. The latter stood in the hall at dinner, where he carved the different dishes with skill, and address, and directed the proper distribution of them among the guests. Wart. Hist. Eng. Poet. vol. I. p. 40. note r.

numerous train of ladies, knights, and squires, the *Sewar* brought it into the hall. As he approached the table he sung the following carol.

Caput afri differo

Reddens laudem domino.

The bores heed in hande bringe I,

With garlens gay and rosemarye

I praye you all fynge merely,

Qui estis in convivio.

The bores heed, I understande,

As the chefe servyce in this lande,

Loke where ever it be fande,

Servite cum cantico.

Be gladde, lordes, both more and lasse,

For this hath ordeyned our stewart,

To chere you all this Christmasse,

The bores heed with mustarde §.

The sewar having concluded his song, retired, leaving the dish in its proper place.

The *peacock* also, generally made a distinguished appearance at these baronial entertainments. That ingenious investigator of our national antiquities Mr. Gough, has given the following account of the ceremonies which were observed in serving up this bird, in his late superb work, the sepulchral monuments of Great Britain ||.

“ Among the delicacies of this splendid table one sees the *peacock*, that noble
“ bird, *the food of lovers*, and the *meat of lords**. Few dishes were in higher
“ fashion in the thirteenth century, and there was scarce any noble or royal feast,
“ without it. They stuffed it with spices and sweet herbs, and covered the head
“ with

§ Hollinshead, 76. b. 10. Also “Christmas carolls” by Wynkyne de Worde 1521. 4to. Wynkyne has given this carol as sung in his time, with very little alteration, most probably, from the old original. I give it in its uncouth orthography. The ceremony of the boar’s head, is still continued on Christmas day, at Queen’s college in Oxford, and the song, with a little variation, is the same.

|| The peacock was highly valued in this age. I find it to have been of sufficient estimation to be given as a prize in the 13th century, to him who had come off conqueror in the game of *quinten*, a sport about that period invented. Et eodem tempore juvenes Londinenses statuto pavone pro bravio, ad stadium quod *quintena* vulgariter dicitur, vires proprias et equorum cursus sunt experti. Matt. Paris, edit. Watts, p. 744. This bird continued to be a dish in request till the end of the last century. Hollinshead has given us a curious anecdote of Pope Julius III. that disgrace to the Romish see, an egregious glutton and epicure, whose favorite dish was the *peacock*. “At another time, he sitting at dinner, pointing to a peacocke upon his table, which he had not touched, keepe (said he) this colde peacocke for me against supper, and let me sup in the garden, for I shall have ghefts. So when supper came, and amongst other hot peacockes, he saw not his cold peacocke brought to his table; the Pope after his wonted manner most horribly blaspheming God, fell into an extreame rage, &c. Whereupon one of his cardinals sitting by desired him saying, Let not your holinesse, I praie you, be so moved with a matter of so small weight. Then this Julius the Pope answering againe, What, said he, if God was so angrie for one apple, that he cast our first parents out of Paradise for the same, whie may not I, being his vicar, be angrie then for a peacocke, sithens a peacocke is a greater matter than an apple.” Hol. Chron. p. 1128. a. 40.

* This is the language of the romances of those days.

“ with a cloth, which was constantly wetted to preserve the crown. They
 “ roasted it, and served it up whole, covered after dressing with the skin and
 “ feathers on, the comb entire, and the tail spread. Some persons covered it
 “ with leaf gold, instead of its feathers, and put a piece of cotton dipped in
 “ spirits, into its beak, to which they set fire as they put it on the table. The
 “ honor of serving it up, was reserved for the ladies most distinguished for birth,
 “ rank, or beauty, one of whom followed by the others, and attended by music,
 “ brought it up in the gold or silver dish, and set it before the master of the house,
 “ or the guest most distinguished for his courtesy and valour; or after a tour-
 “ nament, before the victorious knight, who was to display his skill in carving
 “ the favourite fowl, and take an oath of valour and enterprize on its head. The
 “ romance of *Lancelot*, adopting the manners of the age in which it was written,
 “ represents king Arthur doing this office to the satisfaction of five hundred
 “ guests.”

That we may have a clear idea of the manner in which the beautiful plumage of this bird, was preserved uninjured, and the whole served up to table, in its natural splendor, let us hear the following receipt.

“ At a feeste roiall pecokkes shall be dight on this manner. Take and flee
 “ off the skynne with the fedurs, tayle, and nekke, and the hed thereon; then
 “ take the skyn with all the fedurs, and lay hit on a table abroad; and strawe
 “ thereon grounden comyn; then take the pecokke, and roste hym, and endore
 “ (baste) hym with rawe yolkes of egges; and when he is rosted, take hym of,
 “ and let hym coole awhile, and take and sowe hym in his skyn, and gilde his
 “ combe, and so serve hym forthe with the last cours †.”

One of the greatest galas which the English annals record, was given by Richard, the brother of Henry III. on his marriage with Cincia, the daughter of Raymond, Count of Provence. At this vast and extravagant entertainment, the king, the queen, several foreigners of distinction, and almost all the nobility of the realm were present. The number of minstrels, the richness and variety of the dresses, and the crowds of guests that graced this festival were astonishing. The number of dishes served up on the occasion, we are told, amounted to thirty thousand ‡.

Another feast deserves mention, given at the marriage of Lionel, Duke of Clarence, the third son of Edward III. with Violentis the daughter of Gelasius II. Duke of Milan. Stowe's account of it is as follows. “ Moreover at the coming
 “ of Lionel, such abundance of treasure was in most bounteous manner spent, in
 “ making most sumptuous feasts, setting forth stately sightes, and honouring with
 “ rare gifts, above two hundred Englishmen, which accompanied his son in law,
 “ as it seemed to surpass the greatness of most wealthy princes; for in the banquet
 “ whereat *Francis Petrarch* was present, amongst the chiefest guests, there were
 above

† This receipt occurs in No. 2, and is marked 332.

‡ In cujus nuptiis, tanta convivii nuptialis, totque convivarum nobilium resplenduit serenitas festivalis, ut ille incomparabilis apparatus, diffusos exigeret tractatus et tædiosos. Sed ut multa brevibus perstringam, in coquinali ministerio, plura quam triginta millia ferculorum prarudentibus parabantur, &c. Vide Matt. Par. edit. Watts, p. 536.

“ above thirty courses of service at the table; and betwixt every course, as many presents of wonderous price intermixed, all which John Gelafius, chiefe of the choise youth, bringing to the table, did offer to Lionel.

“ There were in one onely course seventy goodly horses, adorned with filke and silver furniture: and in the other, silver vessels, falcons, hounds, armour for horses, costly coates of mayle, breast plates glistering of massie steele, helmets and corslets decked with costly crestes, apparell distinct with costly jewels, souldiers girdles, and lastly certain gemmes by curious art, set in gold; and of purple, and cloth of gold for men’s apparell in great abundance. And such was the sumptuousnesse of that banquet, that the meates which were brought from the table, would sufficiently have served *ten thousand men* §.”

With respect to these magnificent entertainments, two or three circumstances deserve remark. The expence of them, in the first place, must have been very great; not only from the quantity of viands and liquors consumed: but also from the valuable presents, with which it was customary for the entertainer to load his more honorable guests.

All the old chroniclers mention this piece of generosity, as one of the usual circumstances attending a sumptuous feast ||. Froissart in particular, gives repeated instances of the profuse distribution of silver, gold, and jewels, among the company; and we have an account of Richard II’s marriage with Isabel of France, in which mention is made of great presents given on the occasion; particularly of one gold cup studded with jewels, the value of which was three thousand pounds—an enormous sum in the fourteenth century *!

I would observe too, that from the profusion of dishes served up, and from the formal ceremonial with which the more esteemed ones were placed upon the table; the repasts of those days were necessarily continued to a most tedious length †. Froissart, in his account of an entertainment given by the Earl of Foiz, during the period of his stay at the court of this petty prince, tells us, the dinner lasted full *four hours*. It is true indeed, they began their meals very early in the day ‡, and endeavoured to vary and relieve the tediousness of them, by the occasional introduction of pageantry, the chearful notes of martial music, and the traditionary *chançons*, or extemporaneous effusions of the *attendant minstrels*.

As this order of men makes so conspicuous a figure, in the revelry of the ages, we are now considering: it may be proper to take a cursory view of the origin, history, and office of the *English minstrel*.

The

§ Vide Stowe’s Annals, p. 267.

|| Vide Froissart’s Chronicles passim. Berners’s translation.

* Vide Warton’s Hist. Eng. Poet. vol. II. p. 257. note a.

† Froissart’s Chron. v. III. fol. 90. a. 1. Lord Berners’s edit.

‡ Froissart mentions dinner at eleven o’clock, and supper between five and six in the afternoon. Among the orders and rules of the house of the Princess Cicill, mother to Edward IV. there are the following ordinances. “ Upon eatynge dayes at dynner by *eleven* of the clocke, a first dynner in the tyme of hyghe masse, for carvers, cupbearers, sewars, and offycers. Upon fastinge dayes, by *twelve* of the clocke, and a later dynner for carvers, and for wayters. At supper upon eatynge dayes for carvers and offycers, at *four* of the clocke; my ladye and the householde, at *five* of the clocke, at supper.” Vide Royal Household establishments. In the 15th century some of the nobility dined, in summer time, at ten o’clock, and supped at five. Vide “ Ordinances for the household of George Duke of Clarence.” Idem, p. 89.

The English minstrel, may be considered as the lineal descendant of the ancient Scandinavian scald, or British bard §. From the highest antiquity, there seems always to have been a race of men, among the northern nations, who addicted themselves entirely to the study of poetry and music ||. They were held in the utmost veneration by their uninformed countrymen; and some of them constantly retained about the person of the prince. It was the business of these *scalds*, to entertain the monarch with their poetical effusions in peace, and to animate him with inspiring strains in war; to stimulate him to hardy deeds, by the recital of the heroic actions of his ancestors; and to recount and deliver to posterity, whatever he had himself achieved, worthy of being recorded*.

In Britain also, the office of *scald* was not unknown, though the appellation annexed to it was different. He was here called a *bard*, which name in process of time, was changed to that of *Harper*, *Gleeman*, or *Minstrel*. The *English minstrel*, however, never seems to have enjoyed, the same respect which the northern scald possessed; for here, his art was rather considered as the means of amusement, than as the vehicle of information: nor did he pretend to support the complicated character of historian, genealogist, poet, and musician; which were united in the Scandinavian scald †. The British minstrel, notwithstanding, was universally esteemed, and considerable deference paid both to his person, and his office.

History affords many proofs of the estimation, in which harpers were held by the Saxons and Danes. I shall just observe, that his art and garb were sufficient passports for him through the camp of the enemy, ensured his safety in the field of battle, and made him a respected guest wherever he came ‡.

The Normans brought with them into this country, that partiality for the *scaldic* character, which distinguished all the northern nations. The honor and esteem therefore, which the minstrel had held among our Saxon ancestors, still continued. The court of William the Conqueror himself, was not without one of this profession; and the possessions of the *Joculator regis*, are minuted down, in that venerable record *Domesday-book* §.

Between

§ Du Fresne says they were called scalds, "a sono et murmure quod canendo edebant." Gloss. tom. I. p. 720. Though Dr. Percy says, the word denotes a "smoother and polisher of language." Vide essay on the ancient Eng. Minstrels prefixed to the 1st vol. of "Reliques of ancient Eng. Poetry," p. 2.

|| Mallet's North. antiq. vol. I. p. 383 et infra.

* Interdum etiam virorum insignium et heroum gesta aut explicata et jocunda narratione commemorabant, aut suavi vocis inflexione, fidibusque decantabant, quo sic dominorum, cæterorumque qui his intererant ludicris, nobilium animos ad virtutem capeffendam, et summorum virorum imitationem accenderent. Id præsertim in pugna præcinctu, dominis suis occinebant, ut martium ardorem in eorum animis concitarent. Vide Gloss. du Fresne in Verb. t. II. p. 559.

† Vide Percy's essay on the ancient English minstrels, prefixed to the 1st vol. of Rel. of ancient English poetry.

‡ The instances I allude to, may be found in Geoffry of Monmouth Hist. lib. vii. c. 1. edit. 1508. in vita Ælfredi mag. p. 33. annot. edit. 1678, and Gulielm. Malmf. lib. ii. c. 6.

§ Fol. 162. col. 1. Gloucestrescire Berdic Joculator regis habet 3 villas, et ibi 5 car. nil redd. This office continued to be kept up during several reigns. In the thirty-sixth year of Henry III. we find that a present of forty shillings, and a pipe of wine, was made to Richard the king's harper, and one pipe of wine to *Beatrice* his wife. Wart. Hist. Eng. poet. vol. I. p. 48. Several harpers are found among the officers of Henry VIII. household. They appear to have been all foreigners. "The boardwages of John Bassiani, Anthony de Bassiani, Jasper de Bassiani, &c. eighteen minstrels, every of them at fourpence a day; one hundred and nineteen pounds, ten shillings." Ordinances made at Eltham in the 17th year of Henry VIII. p. 193.

Between the twelfth and thirteenth centuries, the profession of minstrel seems to have flourished in its meridian glory. A remarkable adventure effected by one of them, rendered the character still more respectable than it had been, and endeared it in a peculiar manner to the English nation. This was the discovery and deliverance of King Richard I. from a state of confinement, by the address of *Blondel de Nesle*, a provencal minstrel.

Richard I. on his return from the holy land, was taken prisoner in Germany by Leopold Duke of Austria, his mortal enemy, who shut him up in a strong castle.

“ The Englishmen were more than a whole yeare, without hearing any
 “ tydings of their king, or in what place he was kept prisoner. He had trained
 “ up in his court, a *rymer*, or *minstrel*, called *Blondel de Nesle*, who (saith the
 “ manuscript of old poesies, and an ancient manuscript French chronicle) being
 “ so long without the sight of his lord, his life seemed wearisome to him, and he
 “ became confounded with melancholy. Knowne it was that he came backe
 “ from the Holy Lande: but none could tell in what country he arrived.—Where-
 “ upon this *Blondel*, resolving to make search for him in many countries, but he
 “ could hear some news of him; after expence of divers dayes in travaile, he came
 “ to a towne by good happe, neere to the castell where his maister king Richard
 “ was kept. Of his host he demanded to whom the castell apertained; and the
 “ host told him that it belonged to the Duke of Austria. Then he enquired,
 “ whether there were any prisoners therein detained or no: for alwayes he made
 “ such secret questionings, wheresoever he came. And the host made answer,
 “ there was only one prisoner, but he knew not what he was, and yet he had
 “ been detained there more than the space of one yeare. When *Blondel* heard
 “ this, he wrought such meanes that he became acquainted with them of the
 “ castell, as *minstrels doe easily win acquaintance any where*: but see the king he
 “ could not, neither understand that it was he. One day he sat directly before a
 “ window of the castell, where king Richard was kept prisoner, and began to
 “ sing a song in French, which king Richard and *Blondel* had some time com-
 “ posed together. When Richard heard the song, he knew it was *Blondel* that
 “ sung it; and when *Blondel* paused at half of the song, the king began the other
 “ half, and compleated it. Thus *Blondel* won knowledge of the king his maister,
 “ and returning home into England, made the barons of the countrie acquainted
 “ where the king was ||.”

Soon after this period, the minstrel became a part of the household establishment of the British nobility. We find Thomas Earl of Lancaster, allowing at Christmas 1314, a quantity of cloth, or *vestis liberata* to his household minstrels*. These musical attendants sat apart at the feast, and entertained their lord and his guests, with their own productions, or the metrical romances of the times, accompanying them with their harp. When their attendance was not required at home,
 they

|| Vide Percy's essay on ancient English minstrels, p. 29. Where may be found the identical song in the old provencal language.

* Stowe's surv. of London, p. 134. edit. 1618.

they had the privilege of exercising their art at the entertainments of other great men, for which they appear to have been handsomely rewarded †. At the splendid nuptials of the Countess of Holland, daughter of Edward I. every king-minstrel received a gratuity of forty shillings for his trouble and attendance, which was a considerable sum in the thirteenth century ‡.

The freedom both in speech and action, which the minstrels of these times were permitted to use, shews the high degree of respect in which they were held. Of this, the following anecdotes are examples. Henry III. being at Paris in 1250, held a grand entertainment in the hall of the knights templars, at which the kings of France and Navarre, all the nobility of France, and a great number of English knights were present. The sides of the hall in which the feast was held, were covered with shields; and among them was the shield which had belonged to Richard I. As the feast was serving up, a *Joculator* or *minstrel* addressed the English monarch in this manner. “Wherefore fire did you invite these French-
“men to your feast? Behold the shield of the mighty Richard, the monarch of
“England!—All your French guests will partake of your feast in fear and
“trembling §!”

In the reign of Edward III. at the installation of the Black Prince his son, in the midst of the feast we are told, a vast troop of minstrels entered the hall uninvited, and without ceremony; and were yet received with the highest honor and respect ||.

We have another instance related by *Stowe*, in which we find a woman following the profession of minstrel.

“In the year 1316, Edward II. did solemnize his feast of Pentecost, at
“Westminster, in the great hall; where sitting royally at the table, with his
“peers about him, there entered a woman adorned like a minstrel, sitting on a
“great horse, trapped as minstrels then used; who rode round about the tables,
“shewing pastime, and at length came up to the king’s table, and laid before
“him a letter, and forthwith turning her horse, saluted every one and departed *.”

This indulgence however, which was thus shewn to the minstrel, seems at length to have been much abused. His intrusions became so ill timed and obnoxious, and his manners so licentious, that it was found necessary to bring the profession under stricter regulations; and in the year 1315, a dietarie was published to curtail their privileges †.

The

† The honors and rewards which were bestowed on the minstrels, seem to have given great disgust to some of the more serious people of the age. “Non enim more nugatorum ejus seculi in *Histriones* et *Mimos*, et hujusmodi monstra hominum, ob famæ redemptionem, et dilatationem nominis effunditis opes vestras, &c.” Johan. Sarisbur. epist. 274.

‡ With respect to the *king-minstrel*, Dr. Percy has this note. The minstrels seem to have been in many respects upon the same footing with the heralds. The king of the minstrels, like the king at arms, was an usual officer, both here and in France—p. 73. Du Cange Gloss. 4. 773. Rex ministrorum supremus inter ministrum.

§ Vide Matt. Paris, p. 871. edit. Tigur. 1589.

|| Vide Nic. Trivet. Annal. edit. Oxon. p. 342.

* Vide *Stowe’s survey*, p. 521. The answer of the porters when they were blamed for admitting this female minstrel, shews the indulgences they had, and the freedom they used. “Non,” say they, “esse moris domus regie *bistriones*, ab ingressu quomodolibet prohibere, &c.” Walsing. apud Norman. Anglic. et Franc. Hist. p. 109. edit. Franc. 1603. Percy’s essay, 71.

† Vide Leland. Collect. vol. VI. p. 36.

The monks, secluded as they were from the amusements of the world, would of course endeavour to enliven their hours of solitude, by every species of recreation which they were allowed to enjoy. Minstrelsey was an entertainment, thought compatible with the seriousness of a monastic life; and of course the harper was a frequent and welcome guest, at all religious houses. Mr. Warton, in his history of English poetry, vol. I. p. 89 and 90, has collected a great variety of extracts from the registers of different monasteries, specifying the sums given by the monks to minstrels for their several performances. In the year 1314, six of this tribe accompanied by four harpers, on the anniversary of Alwynne the bishop, performed their minstrelsy at dinner, in the hall of the convent of St. Swithin, at Winchester; and during supper, sung the same *gest* or tale, in the great arched chamber of the prior: on which solemn occasion, the said chamber was hung with the arras, or tapestry of the three kings of Cologne†. These minstrels and harpers belonged partly to the royal household, in Winchester castle, and partly to the bishop of Winchester§.

Till the reign of Elizabeth, the minstrel continued a necessary part of the household establishment of every nobleman; but from that period his art declined, and he began to be held in contempt. When science became more general, and the minds of men more enlightened, the higher ranks of people began to find resources within themselves; and were no longer obliged to recur for information or amusement to the moral recitations, or old ballads of, what were now called, strolling vagrants. The patronage and encouragement of the great, being thus withdrawn from the minstrel, he speedily fell into neglect and obscurity. In the thirty-ninth of Elizabeth, a statute was enacted to punish minstrels found wandering about; and such was the effect of the law, that from this period we find no further mention of them||.

I will close this digression with the following account of the habit and appearance of an ancient minstrel, as that personage was represented, at the entertainment given by the Earl of Leicester to Queen Elizabeth, at Killingworth castle in 1575.

“ A person very meet seemed he for the purpose, of a forty-five years old,
 “ apparelled partly as he would himself. His cap off: his head seemly rounded
 “ tonsure-wise*: fair kembed, that with a sponge daintily dipt in a little capon’s
 “ grease was finely smoothed, to make it shine like a mallard’s wing. His beard
 “ smugly shaven: and yet his shirt after the new trink, with ruffs fair starched,
 “ sleeked and glistering like a pair of new shoes, marshalled in good order with
 “ a setting stick, and strut, that every ruff stood up like a wafer. A fide (i. e. a
 “ long) gown of Kendale green, after the freshness of the year now, gathered at
 “ the neck with a narrow gorget, fastened afore with a white clasp, and a keeper
 “ close

† This was a favourite romance of the 13th and 14th centuries.

§ Warton’s Hist. Eng. Poet. vol. II. p. 174.

|| Percy’s essay, p. 37. Previous to their extinction they sunk very low indeed, as we may learn from the following passage. “ Blind harpers, or such taverne minstrels, that give a *fit* of mirth for a *groat*; their matter being for the most part stories of old time, as the tale of Sir Topaz, &c. made purposely for recreation of the common people, in taverns and ale-houses, and such other places of base resort. Putten. Art. of Eng. Poet. p. 69.

* Tonsure-wise, i. e. after the manner of the monks.

“ close up to the chin ; but easily, for heat, to undo when he list. Seemly begirt
 “ in a red caddis girdle : from that a pair of capped Sheffield knives hanging a’ two
 “ fides. Out of his bosom drawn forth a lappet of his napkin, (cravat) edged
 “ with blue lace, and marked with a D for Damian, for he was but a batchelor
 “ yet.

“ His gown had fide (i. e. long) sleeves down to midleg, slit from the shoulder
 “ to the hand, and lined with white cotton. His doublet sleeves of black worsted ;
 “ upon them a pair of points of tawney chamlet laced along the wrist with blue
 “ threaden poinets, a wealt towards the hands of fustian-a-napes. A pair of red
 “ neather stocks. A pair of pumps on his feet, with a cross cut at his toes for
 “ corns : not new indeed, yet cleanly blackt with soot, and shining as a shoing
 “ horn.

“ About his neck a red ribband suitable to his girdle. His *harp* in good
 “ grace dependent before him. His *wrest* (screw) tyed to a green lace and hanging
 “ by : under the gorget of his gown a fair flaggon chain, (pewter for) *silver*, as a
 “ *squire minstrel of Middlesex*, that travelled the country this summer season, unto
 “ fair and worshipful mens houses. From his chain hung a scutcheon, with
 “ metal and colour, resplendent upon his breast of the ancient arms of Islington.”

This minstrel, the author tells us, “ after three low courtesies, cleared his
 “ voice with a hem and wiped his lips with the hollow of his hand, for
 “ ’filing his napkin, tempered a string or two with his wrest, and after a little
 “ warbling on his harp for a prelude, came forth with a solemn song, warranted
 “ for story out of king *Arthurs* acts, &c. *”

We have already spoken of the magnificent style, in which the nobles of this
 age lived in their castles ; but we have an instance beyond them all, which must
 not be omitted, in the romantic hospitality of Roger Mortimer, in the reign of
 Edward I. It marks strongly to what a height the spirit of chivalry was then
 carried, and how greatly the amusements, and even the virtues of the times were
 tinged with it. This nobleman, commonly called the great Lord Mortimer,
 erected at his castle of *Kenelworth*, the famous *round table* after the ancient manner,
 in which tradition reported it was held by the *British Arthur*. To this institution,
 all the young nobles of christendom were invited to try their skill in arms, and assert
 the beauty of their respective mistresses ; and a hundred knights and as many courtly
 ladies, were continually retained in the house for the purpose of entertaining these
 gallant guests †. Harding’s account indeed, gives a much greater idea of the
 magnificence of Mortimer.

And in the yere a thousand was ful then
 Two hundred also fixty and ninetene,
 When Sir Roger Mortimer so began
 At Kelengworth, the round table as was sene,
 Of a *thousand knyghts* for decipline,

Of

* Percy’s essay, 37 p.

† Vide Annotations to Drayton’s heroical epistles, note e. p. 93. fol. edit of Drayton’s Works. Also War-
 ton’s Observ. on Spenser, vol. I.

Of young menne, after he could devise
Of *turnementes*, and *justes* to exercise.

A *thousand ladies*, excelleng in beautee
He had also there, in tentes high above
The justes, that thei might well and clerely see
Who justed beste, there for their lady love,
For whose beauteie, it should the knightes move
In armes so eche other to revie
To get a fame in play of chivalry ‡.

The beneficial effects of an institution of this nature, which was so admirably calculated, to keep up a spirit of martial ardour among a brave but unlettered nobility, induced Edward III. (himself enthusiastically attached to all the institutions of chivalry,) once more to revive the *round table* at Windsor; and he did it with extraordinary magnificence§. The renewal of these solemnities, brought crouds of gallant knights to the royal castle: and so great was the concourse that flocked from all the countries of Europe, and particularly from France, to reap the laurels of chivalry in the court of Edward; that Philip Valois the French monarch, either stimulated by envy, or the fear that his own palace would be deserted by the flower of his nobility, instituted a round table in his kingdom also||.

The court of Edward III. was the theatre of sumptuous carousal and romantic elegance. The martial amusements of tilts and tournaments, which were always accompanied by splendid feasting, were so much encouraged by this monarch, that we have instances of these ceremonies solemnly celebrated by his command at different cities, no less than seven times within the course of one year; so partial was this warlike prince to exercises that bore any relation to arms*. When the prince of Heynault brought some troops to his assistance, the reception given him

was

‡ Harding's Chron. c. 155. fol. 161. The following note from Strutt's View of manners, &c. will illustrate Harding's lines. All these warlike games, as those of the round table, and tilts or tournaments, are by historians too often confounded together; but they were different games, as appears by a passage in that celebrated historian Matthew Paris, who speaking of these sports in the life of Henry III. writes thus; non in *bastiludio* illo, quod vulgariter *torneamentum* dicitur, sed potius in illo ludo militari, qui *mensa rotunda* dicitur, &c. not in the *tilts* which we commonly call *tournaments*, but rather in that military game called the *round table*; the first was the tilting or running at each other with lances, the second, likely, was the same with that ancient sport called barriers, which comes from the old French, *barres*, or *jeu de barres*, a martial sport (says the glossography) of men armed, and fighting together with short swords, within certain limits or lists, whereby they were severed from the spectators, and this fighting without lances, distinguished the *barriers*, or *round table knights*, from the other, p. 92. vol. II. note.

§ Anno gratiæ millesimo trecentesimo quadragesimo quarto, qui est annus regni regis Edwardi a conquestu tertii octavus decimus, rex Edwardus fecit convocari plures artifices ad castrum de Windesore, et cepit edificare domum quem *rotunda tabula* vocaretur: habuit autem ejus area a centro ad circumferentiam per semidiametrum centum pedes, et sic diametrum ducentorum pedum erat. Expensæ per hebdomadam erant primo centum libræ. Thom. Walsing. Hist. Ang. apud Camd. Ang. Norm. Scriptores, p. 164. l. 31. edit. 1603. fol.

|| Antis's Reg. Ord. Gart. v. I. Strutt's View, &c. vol. II. Warton's Observat. on Spenser, vol. I. et Thom. Walsing. apud Camd. Scrip. p. 164. l. 40.

* The tournaments of this magnificent reign, Mr. Warton observes, were constantly crouded with ladies of the first distinction, who sometimes attended them on horseback, armed with daggers, and dressed in a succinct, soldier like habit, or uniform prepared for the purpose. This practice however, Knyghton tells us, was deemed scandalous. Inter decem Scrip. apud Twissden's, vol. II. p. 2597.

was most noble. "The gentyl king of England," says Froissart, who was contemporary with Edward, "the better to feste these straunge lordes, and all their company, held a greate court on Trinite Sondag in the Friers; whereas he and the quene his mother were lodged, keping their house eche of them aparte. All this feaste the king had well five hundred knyghtes; and fifteen were new made. And the quene had well in her courte fixty ladies and damozelles, who were there ready to make feast and chere to Syr John of Heynaulte, and to his companie. There myght have been sene great nobles, plenty of all maner of *straunge vitaille*. There were ladies and damozelles freshly apparelled redy to have daunced, if they myght have leve †."

But still there is no comparison between the romantic splendor of Edward III. and that of his immediate successor Richard II. At this period, the magnificence and prodigality of royal entertainments, rose to their greatest height; and when we read the accounts of the first years of Richard, we cannot help fancying ourselves transported into the fabled regions of romance, or the enchanted land of fairy revelry.

Mr. Gray in the following beautiful lines, which he puts in the prophetic mouth of an indignant minstrel; thus alludes to the splendid opening, and melancholy close of this inglorious reign.

"Fair laughs the morn ‡, and soft the zephyr blows,
 "While proudly riding o'er the azure realm
 "In gallant trim the gilded vessel goes,
 "Youth on the prow, and pleasure at the helm,
 "Regardless of the sweeping whirlwind's sway,
 "That hush'd in grim repose, expects his ev'ning prey.

§ "Fill high the sparkling bowl,
 "The rich repast prepare;
 "Reft of a crown, he yet may share the feast.
 "Close by the regal chair,
 "Fell thirst and famine scowl
 "A baleful smile upon their baffled guest ||."

Young as Richard was, when the reins of empire were put into his hands, we cannot wonder at the delight which he took in grand exhibitions, and shewy entertainments. His coronation displayed the utmost magnificence and profusion.
 Holling-

† Froissart's Chronicle, c. 16. Lord Berners's translation. Feasting became so excessive in this reign, that it was deemed necessary to check it, and a statute was passed in the 10th year, for that purpose, entitled *de cibariis utendis*. Stat. at large, vol. I. and appendix. Also Hollingshead's chronicles. Expence of apparel also rose to such an enormous height, that seven sumptuary laws were passed in one year to lessen and restrict it. Stat. at large, vol. I. 37th ed. 3. c. 8.

‡ The poet here alludes to the magnificence of the early part of Richard II's. reign.

§ Richard II. (as we are told by archbishop Scroop and the confederate lords in the manifesto, by Thomas of Walsingham, and all the older writers) was starved to death. The story of his assassination by Sir Piers of Exon, is of much later date.

|| Gray's Bard.

Hollingshead's account of it is too prolix to be inserted; but I cannot forbear giving the conclusion of it.—“ To shew what roiall service was at this feast, it
 “ passeth our understanding to describe: but to conclude, the fare was exceeding
 “ sumptuous, and the furniture princilie in all things, that if the same should
 “ be rehearsed, the reader would perhaps doubt of the truth thereof. In the
 “ midst of the kings palace was a marble pillar raised hollow upon steps, on the
 “ top thereof was a great gilt eagle placed, under whose feet in the chapter of
 “ the pillar, divers kinds of wine came gushing forth, at four severall places, all
 “ the daie long, neither was any forbidden to receive the same, were he never
 “ so poore or abject.”

The prodigality of Richard was enormous. Two thousand cooks, and three hundred servitors were employed in his kitchen.—Ten thousand visitors daily attended his court, and went satisfied from his table. To furnish food for this numerous company, twenty-eight oxen, three hundred sheep, an incredible number of fowls, and all kinds of game, were slaughtered every morning*.

That our young monarch was an egregious epicure, as well as sumptuous entertainer, appears from the introduction to the “ *Forme of cury*,” (which was compiled by the master cook of his kitchen) wherein he is called the “ best and
 “ ryallest viander of all christian kynges.”

Even in his time we find French cooks were in fashion; and they appear to have equalled their descendants of the present day, in the variety of their condiments, and in their faculty of disguising nature, and metamorphosing simple food into complex and non-descript gallimaufries.

Many of the receipts contained in the “ *Forme of cury*,” are indeed as unintelligible to a modern, as the hieroglyphics of an Egyptian pillar; but such as we do understand, are not calculated to prejudice us much in favor of the culinary art of the fourteenth century. The combination of such a variety of different
 articles

* Let us hear the old rhyming chronicler, Harding,

Truely I heard Robert Ireleff say
 Clerk of the grene cloth, that to the household
 Came every day, for the most part alway,
 Ten thousand folke, by his messes told
 That followed the house, ay as they would,
 And in the kechin thre hundreth servitours
 And in eche office many occupiers.

Harding's chron. chap. 193. fol. 194.

Hollingshead also bears testimony to his prodigal magnificence. “ He kept the greatest port, and meinteined the
 “ most plentiful house, that ever any king in England did, either before his time or since. For there resorted
 “ daily to his court above ten thousand persons that had meat and drinke there allowed them. In his kitchen
 “ there were three hundred servitors, and every other office was furnished after the like rate. Of ladies, cham-
 “ berers, and landers, there were above three hundred at the least. Yeomen and groomes were cloathed in
 “ filkes, &c.” p. 508. a. 10.

There are few instances recorded by history, of such extensive hospitality as this of King Richard. He seems to have exceeded even the magnificence of Solomon. The daily consumption of the Jewish monarch's table, was, “ thirty measures of fine flour, and three score measures of meal. Ten fat oxen, and twenty out of the
 “ pastures, and an hundred sheep, besides harts, and roe-bucks, and fallow deer, and fatted fowl.” I. Kings, iv. 22 and 23 v. Mallet indeed in his letters mentions an Egyptian king, who went beyond our English monarch, his feasts were so abundant as to feed *fourteen thousand guests*. The quintals of meat, butter and sugar, which his daily consumed for the *pastry work* alone, were so numerous as to appear incredible. Let. xii. p. 154. 155.

articles in the formation of one dish, would produce an effect very unpleasant to a palate of this day; and the quantity of hot spices, that were mixed in almost all of them, would now be relished only by those accustomed to the high-seasoned dishes of the East and West-Indies.

But the magnificence of Richard was not confined to his table. Superb exhibitions and costly pageantry, were his frequent amusements.

The passion for *shews*, is indeed, common to a dark and uninformed age. Hitherto, literature had made little progress among our countrymen; mental resources were as yet unknown; and it was necessary to recur for entertainment to something *without*; to mummeries, pageantry, and such fopperies to fill up the vacant time, and vary the tiresome monotony of a life, in which the interesting pursuits of learning, science, and philosophy, had no concern.

Froissart the historian, who was cotemporary with Richard, and appears never to have been more agreeably engaged, than when beholding or describing *shews*, has given us various accounts of the pageantries of this splendid prince. I shall insert one of these details; which will enable us to form some idea of the amusements of the fourteenth century, and the spirit of these fantastic and expensive absurdities. The following extract, is part of the very long account, which he gives, of the various pageants exhibited, when Isabel the wife of Richard made her public entry into *Paris*.

“ At the fyrst gate of *Saynt Denice*, entrynge into Paris, there was a *heven* made full of sterres, and within it yonge chyldren apparelled lyke angelles, swetely synginge. And amonge them an ymage of our lady holdyng in fygur” [a figure] “ of a lytell chylde playinge by hymself with a lytile myl made of a greate nutt. Thys hevyn was hyghe, and rychely apparelled with the armes of Fraunce, with a baune of the sunne shynynge of gold castynge his rayes. Thys was devyfed by the kynge for the feest of the Justes.

“ Thane whan the Quene and the ladyes were paste by, than they came a softe pace befor the fountayne in a strete of Saynte Denyce; whych condyte was covered over with a cloth of fyne azure paynted full of floure de lys of golde, and the pyllers were sette full of the armes of dyvers noble lordes of Fraunce; and oute of thys fountayne there issued in gret stremes, punent and clarre. And about thys fountayne there were young maydens rychly apparelled with rych chaplettes on their heades singing melodiously. And they helde in theyre handes cuppes and goblettes of golde, of frynge, and gyving to drynk all such as passed by.”

After which was the representation of a battle between the French and Saracens. Then followed this pageant.

“ At the gate of the Chatelet of Parys, there was a castell made of woode and timber, as strongly made, as it shuld have endured forty yeares. The whych castell was embatelled and at every lope there was a man at armes, armed at all peas (points). And in the same castell, there was a bedde made rychly encourteyned and apparelled, as it had been to have stande in the kynges chamber, and thys bedde was called the bedde of justyce, and in thys bedde there lay, by figure, Saynt Ann. In thys castell there was a playne, for the castell

“ conteyned a grete space, and thys playne was full of trees, and full of hares,
 “ cones, and birdes, that flew in and out; for whan they were abroad, they flewe
 “ thyder agayne for fear of the people. And oute of these trees there issued a
 “ whyte harte, and went to the bedde of justyce, and out of the other parte of the
 “ wood there issued out a lyon, and an egle properlye, and freshly approched the
 “ harte, and the bedde of justyce. Than came thereout of the trees, a 12 yonge
 “ maydens, rychelye apparelled, with chaplettes of golde on theyre heedes, hol-
 “ dyng naked swordes in there handes, and they went bytwene the Harte, the
 “ lyon, and the egle, and there they shewed themselfe redy to defende the harte
 “ and the bedde of justyce.”

In the year 1403, Richard's successor Henry IV. celebrated his nuptials with Jane of Navar, widow of John de Montfort, Duke of Britain. The ceremony was accompanied with every circumstance of pomp, and among the rest a magnificent feast, the particulars of which are preserved to us among the Harleian manuscripts. It consisted of six courses, the first three were of flesh, the last three almost entirely of fish; just opposite to the practice of the present day, of serving up fish first. By referring to our “Forme of Cury,” we shall there find receipts for most of the dishes used on this occasion; a proof that this compilation of Richard's master cooks continued yet in high esteem.

“ First course.

“ Fylettes in galentyne¹:—Vyand ryall²:—Gros chare³:—Sygnettes⁴:—
 “ Capoun of haut grece⁵:—Fesauntys⁶:—Chewetys⁷:—A fotelte⁸.

“ The second course.

“ Venyson with fermente⁹:—Gelye¹⁰:—Porcellys¹¹:—Conynge¹²:—Bittore¹³:
 “ —Puleyng farcez¹⁴:—Pertryche¹⁵:—Leche fryez¹⁶:—Brawne bruse¹⁷:—A fotelte.

¹ These were pieces of flesh rolled up with bread-crumbs, herbs, spices, &c. in which the powder of the herb galyngale or long rooted cyperus was predominant. Gloss. to Chaucer, “Forme of Cury,” No. 138.

² This mess consisted of wine, honey, ground rice, spices, and mulberries, properly salted. “Forme of Cury,” No. 89.

³ Gros chear. Common food, such as beef, mutton, &c.

⁴ Young swans.

⁵ Fat capons.

⁶ Pheasants.

⁷ These chewetys, were variously made, vide No. 185 and 186 in the “Forme of Cury.” In the 16th century the chewet seems to have been a fat greasy pudding. John. and Stev. Shak. vol. V. p. 426. note.

⁸ The *foteltes* were curious devices, formed in paste, sugar, or jelly, and closed every course.

⁹ Modern *furmety* is composed of wheat, milk, and sugar; that of the 14th century, was probably made in the same manner, as the word is derived from a Saxon one, the root of which is *feorme*, a farm. Vide Junii Etymolog. Anglican. apud Lye in Verb.

¹⁰ Jelly.

¹¹ Young pigs. Porcellus Lat. Dict.

¹² Conies. Rabbits.

¹³ Bittern, a bird much esteemed in the 13th, 14th and 15th centuries.

¹⁴ This dish I do not understand, it is something forced or stuffed.

¹⁵ Partridges.

¹⁶ Fried *leach*, the leach was made of cream, isinglass, sugar, and almonds. Rand. Holme. 3. p. 83. Junius derives it from the Saxon *læc*, milk, probably milk originally was used in making it. Jun. Etym. Ang. apud Lye in Verb.

¹⁷ Boiled brawns. Any pieces of flesh were called brawn in these days; the word was not confined to the rolls which are formed of boars flesh, and called by us, brawn. Pegge's Glossary to the “Forme of Cury.”

“ The third course.

“ Creme de almaundys¹⁸ :—Perys in syrupper¹⁹ :—Venison roasted :—Ryde :—
 “ Woodecokke :—Plover :—Rabettys :—Qualys :—Snytys²⁰ :—Feldfare :—Cru-
 “ stade²¹ :—Sturgeon :—Frettoure :—A fotelte.

“ The order of the three courses of fish.

“ The first course.

“ Vyaund ryall :—Sew lumbarde²² :—Salty fyfhe :—Lampreys powderyd²³ :—
 “ Pyke :—Breme :—Samoun rofityd :—Cruftarde lumbarde²⁴ :—A fotelte.

“ The second course.

“ Purpayis en frumente²⁵ :—Gely :—Breme :—Samoun :—Congre :—Gur-
 “ narde :—Plays²⁶ :—Lampreys in past²⁷ :—Leche fryez :—Panteryse coronys for
 “ a fotelte²⁸.

“ The third course.

“ Creme of almaunds :—Perys in fyrippe :—Tenche enbrace²⁹ :—Troutez³⁰ :
 “ Floundrys fryid :—Perchys :—Lamprey roasted :—Lochys and colys³¹ :—Stur-
 “ joun :—Crabbe and creveys :—Graspeys :—Egle coronys : in fotelte³².”

In the year 1421, Henry V. brought his queen the “ Faire ladie Katharine,” as Hollingshead calls her, to England. Soon after their arrival, on the 24th of February, their coronation took place with the greatest magnificence. Hollingshead gives these particulars of it.

“ After the great solemnization at the foresaid coronation in the church of
 “ St. Peters at Westminster was ended, the queene was conveyed into the great
 “ hall at Westminster, and there set to dinner. Upon whose right hand, sat at
 “ the end of the table, the archbishop of Canterbury, and Henrie furnamed the
 “ rich cardinale of Winchester. Upon the left hand of the queene sat the king of
 “ Scots in his estate, who was served with covered messe, as were the forenamed
 “ bishops ; but yet after them. Upon the same hand and side, neere the bord’s
 “ end, sat the duchesse of Yorke, and the countesse of Huntington. The earle
 “ of

¹⁸ Almond cream.

¹⁹ Pears in syrup.

²⁰ Snipes.

²¹ Custard.

²² Lombardy broth.

²³ Lampreys highly spiced.

²⁴ Lombardy custard.

²⁵ Porpoises in firmety.

²⁶ Plaice.

²⁷ A lamprey pye.

²⁸ This *fotelte* consisted probably of the figures of panthers in paste, with crowns on their heads.

²⁹ Tench, two in a dish.

³⁰ Trouts.

³¹ These were fish, but of what species I know not.

³² A crowned eagle for a *fotelte*.

“ of March, holding a sceptre in his hand, kneeled upon the right side: the earle
 “ marshall in like manner, on the left of the queene. The countesse of Kent
 “ *sat under the table* at the right foot, and the countesse marshall at the left. The
 “ duke of Gloucester, Sir Humfrie, was that day overseer, and stood before the
 “ queene bareheaded. Sir Richard Nevill was that daie carver to the queene, the
 “ earles brother of Suffolk, cupbearer, Sir John Steward, sewer, the lord Clifford,
 “ pantler, in the earle of Warwikes steed, the lord Willoughbie, buttler, instead
 “ of the earle of Arundell, the lord Graie Ruthin or Riffin, naperer, the lorde
 “ Audlie almoner, in steed of the earle of Cambridge, the earle of Worcester was
 “ that daie earle marshall, in the earle marshall's absence; who rode about the
 “ hall upon a great courser, with a multitude of tipped staves about him, to make
 “ and keepe roome in the said hall, &c. §”

The feast served up on this occasion, consisted of three courses; which contained the following dishes, according to *Fabian*, from whom we have the account.

“ First course.

“ Brawne and mustarde:—Ellys in Burneux¹:—Frument with balian:—
 “ Pyke in erbage²:—Lamprey powderyd:—Trought:—Codlyng:—Playes fryed:
 “ —Marlyng fryed³:—Crabbys:—Leche lumbarde flourysshed:—Tartys⁴:—And
 “ a sotyltye called a pelly-cane syttyng on hyr nest, with hyr byrdes, and an image
 “ of Saynte Katheryne holdyng a boke, and disputyng with the doctours, holdyng
 “ a reson in her ryghte hande, saynge, “ *Madame le Royne*⁵,” the Pelycan as an
 “ answer, “ *Ce est la signe, et du Roy, pur tenir joy, et a tout sa gent elle mete sa*
 “ *intent*⁶.”

“ The second course.

“ Gely coloured wyth columbyne floures:—Whyte potage, or creme of
 “ almandes:—Breme of the fee:—Counger:—Solys:—Cheven⁷:—Barbyll wyth
 “ roche:—Freshe samoun:—Halybut:—Garnarde:—Rochet broyled:—Smelts
 “ fryed:—Crevys or lobster:—Leche damask⁸ wyth the kynges worde or proverb
 “ flourished, *une sans plus*⁹:—Lamprey freshe baken:—Flampeyne flourysshed¹⁰
 “ wyth a Scotchone royal, and therein three crownes of gold plantyd wyth floure
 “ de lyce, and flowres of enamyll wrought of confections:—and a sotyltye named
 “ a panter, with an image of Saynte Katherine with a whele in her hande, and
 “ a rolle wyth a reason in her other hande, sayeng; *La Royne ma file in ceste ile per*
 “ *bon reson aves renount*¹¹.”

“ The

§ Vide Holl. Chron. p. 509. a. and b.

¹ Eels in butter, pepper and salt, &c.

² Fried whittings.

³ Tarts.

⁴ Pike with herbs.

⁵ *Madam the Queen.*

⁶ It is the king's wish, that all his people should be merry, and in this manner he makes his intentions public.

⁷ *Laccia pisces.* Jun. Etym. Ang.

⁸ Damascus cakes.

⁹ One, and no more.

¹⁰ A dish of flampaynes garnished, &c. These flampaynes were a kind of forced-meat balls, for the making of which there is a very long and complicated receipt in the “*Forme of Cury*,” No. 113, and another No. 184.

¹¹ The queen my child, shall meet with deserved renown in this island.

“ The third courſe.

“ Dates in compoſt ¹²:—Creme motle:—Carp de ore ¹³:—Turbut:—Tenche:
 “ —Perche with goion:—Fryſhe ſturgeon wyth welkes:—Porperies roſted ¹⁴:—
 “ Mennes fryed:—Crevys de eawe douce ¹⁵:—Pranys ¹⁶:—Elys roſted wyth lam-
 “ prey:—A leche called the whyte leche, flouryſhed wyth hawthorne lewys and
 “ red hawys:—A march payne ¹⁷ garnyſhed wyth dyvers fygurs of angelyis, amonge
 “ the whych was ſet an image of St. Katheryne holdyng this reaſon, “ *Il eſt eſcrit*
 “ *par voir et eit, per marriage pur, ceſt guerre ne dure* ¹⁸:—And laſtlye a ſotyltye
 “ named a tyger, lokyng in a myrour, and a man fyttyng on horſebacke, clene
 “ armyd, holdyng in hys armes a tyger whelp with this reaſon. *Par force ſanz*
 “ *reſon je ay pryſe ceſt beſte* ¹⁹; and wyth his one hande makynge a countenaunce of
 “ throwyng of myrours at the great tigre, the whych held thys reaſon, *Gile de*
 “ *mirrour ma fete diſtour* ²⁰.”

In reading the account of theſe feaſts, the obſervation occurs, that the tables of our anceſtors muſt greatly have exceeded thoſe of modern days, in ſplendor of appearance. Every decoration was added to the different diſhes, that the cook’s imagination ſuggeſted, to gratify the eye. The peacock we have already ſeen made a brilliant figure on the table; and the frequent uſe of gold and ſilver, the ſplendid representations of armorial cognizances, and the grand devices in paſtry and ſugar, which they termed *ſotelties*, muſt have given a magnificence to the ancient Engliſh table of which we at preſent have no idea.

The nobility of this age, did not fall ſhort of their anceſtors in hoſpitality. Richard Nevill, the great Earl of Warwick, whoſe popularity was ſo univerſal, acquired probably a large portion of it by his extenſive munificence. The town manſion of this nobleman ſtood in *Warwick Lane*, to which it gave name. “ Here
 “ (when he came to London) ſays Hollingshead ||, he held ſuch an houſe, that
 “ *ſix oxen* were eaten at a breakfast, and every taverne was full of his meat, for
 “ who that had anie acquaintance in that houſe, he ſhould have had as much
 “ ſod and roſt, as he might carry on a long dagger.” Stowe alſo ſpeaks of his coming to London, in the famous convention of 1458, “ with ſix hundred men
 “ all in red jackets imbrodered, with ragged ſtaves before and behind, and that he
 “ was lodged in *Warwick Lane*, &c. &c. *

The office of *carver*, as I have before obſerved in the ages of chivalry, was eſteemed a very honorable one, and on ſolemn occaſions, executed by perſons of the higheſt diſtinction. By degrees however, as the ſplendid abſurdities of chivalry faded

¹² This medley conſiſted of herbs, Raiſins, ſpices, wine, honey and many other ingredients, boiled, and mingled together, and kept in an earthen veſſel, for uſe, whenever occaſion called for it. Vide No. 101. “ *Forme of Cury*.”

¹³ Fried in oil, with bread-crumbs and onions.

¹⁴ Porpoises roaſted.

¹⁵ Cray-fiſh.

¹⁶ Prawns.

¹⁷ March payne. A fine cake. Vide Johnson’s *Shrak*. vol. X. p. 45. note.

¹⁸ “ It is written, as is heard and ſeen, that by a ſacred marriage, war ſhall be terminated.”

¹⁹ “ By force, without cunning, I have taken this beaſt.”

²⁰ “ The deceitfulneſs of the mirror, hath been my deſtruction.”

|| Holling. Chron. p. 678. a. 30.

* Stowe’s ſurveie, p. 130.

faded away, this office (together with various others,) which that romantic system of manners had dignified with honor, lost its distinction; and before the close of the fifteenth century, it devolved on certain *domestics*, who attending alone to the business, were from thence termed carvers. Wynken de Worde, in the year 1508, printed a volume entitled the “Booke of Kervinge,” in which are various curious directions to be observed by the *kerver*, and other officers of the household. The following extract from it contains the terms of carving used in the fifteenth century.

“The termes of a Kerver be as here followeth.

“Breke that dere—lesche that brawne—rere that goose—lyste that swanne—
 “fauce that capon—spoyle that hen—frusche that chekyn—unbrace that mal-
 “larde—unlace that conye—dysmembre that heron—display that crane—disfygure
 “that peacocke—unjoynt that bytture—untache that curlewe—alaye that felande—
 “wynges that partryche—wynges that quayle—myne that plover—thye that pygyon
 “—border that pasty—thye that woodcokke—thye all maner smalle byrdes—
 “tymbre that fyre—tyere that egge—chynne that samon—strynge that lampreye—
 “splat that pyke—fauce that plaice—fauce that tench—splaye that breme—syde
 “that haddock—tuske that barbell—culpon that troute—fyne that cheven—
 “traffene that ele-trance that sturgeon—undertraunche that purpos—tayme that
 “crabbe—barbe that lopster.—Here endeth the goodly termes of Kervynge†.”

The reign of Henry VIII. was distinguished by pageantry and magnificence. No English monarch seems to have taken more delight in revelry of all kinds, than this capricious prince‡. The *mask* however, above all others, was his favorite entertainment. The minute Hollingshead has attributed the invention, or rather the introduction of this amusement, of which our masquerade is the lineal descendant, to Henry. But notwithstanding the general accuracy of Hollingshead, we have reason to believe that the *mask* was well known in this country two centuries before his reign; though not brought to that perfection, which it attained in the sixteenth century§.

To

† Fol. 1. b.

‡ This we learn from Hollingshead, who gives us the leading feature of Henry's character, a love of amusement, in the following words. “From thence the whole court removed to Windsor, there beginning his progresse, and exercising himselfe dailie in shooting, singing, dancing, wrestling, casting of the barre, plaieing at the recorders, flute, virginals, in setting of songes, and making of ballades. And when he came to Oking, there were kept both justes, tournies, &c.” Chron. p. 806.

§ Hollingshead's words are these “On the daie of Epiphanie, at night, the king with eleven others were disguised after the manner of Italie, called a *maske*, a thing not seen before in England.” Holl. p. 812. a. 40. He seems however to have forgotten, that he had spoken of the *maske*, as a diversion known in this country one hundred and fifty years before; for page five hundred and fifteen of his history he says, “The conspirators ment upon the sudden to have set upon the king in the castell of Windsor, under colour of a *maske* or *mummerie*, &c.” Mr. Warton supposes the *maskes* to be coeval with Edward III. and probably that reign was the æra of their origin; for in the 6th year of it, we find it ordained by parliament, that a company of people, denominated vagrants, who made *masquerades* through the city, should be whipt out of London, because they played scandalous things in ale-houses, and other public places. These (according to Mr. Doddsley's opinion) were those buffoons, which we find afterwards denominated *mummers*, who wandered about the country, dressed in antick garbs, dancing,

To shew the spirit of this amusement, I shall extract two or three accounts of it from our old chroniclers.

“ And on a time” (this was during the first year of Henry’s reign) “ the king in person accompanied, with the earles of Essex, Wilshire, and other noble men, to the number of twelve, came suddenlie in a morning into the queenes chamber, all apparelled in short coates of Kentish Kendall, with hoodes on their heads and hosen of the same, everie one of them his bow and arrowes, and a sworde and a buckler, like outlawes, or Robin Hood’s men. Whereat the queene, the ladies, and all other there, were abashed, as well for the strange sight, as also for their sudden comming, and after certeine dances and pastimes made they departed. On Shrove Sundaie the same yeare, the king prepared a goodlie banket in the parlement chamber at Westminster, for all the ambassadors, which then were here out of divers realmes and countreys. The banket being ready, the king leading the queene, entered into the chamber, then the ladies, ambassadors, and other noble men followed in order.

“ The king caused the queene to keep the estate, and then fate the embassadors and ladies, as they were marshalled by the king, who would not sit, but walked from place to place, making cheare to the queene and the strangers: suddenlie the king was gone. And shortlie after, his grace, with the earle of Essex, came in apparelled after the Turkie fashion, in long robes of baudekin, powdered with gold, hats on their heds of crimson velvet, girded with two swordes called cimiteries, hanging by great bauderiks of gold. Then next came the lord Henrie Earle of Wilshire, and the lord Fitzwater, in two long gownes of yellow sattin, traversed with whyte sattin, and in everie band of white, was a band of crimson sattin after the manner of Ruffia or Rufland, with furred hats of graie on their heads, either of them having an hatchet in their hands, and bootes with pikes turned up.

“ And after them came Sir Edward Howard then admerall, and with him Sir Thomas Parre, in doublets of crimson velvett, voided lowe on the backe, and before to the chanell bone, lased on the breasts with chaines of silver, and over that short cloakes of crimson sattin, and on their heads after dansers fashion, with feafants feathers in them; they were apparelled after the fashion of Prussia or Spruce. The torchbearers were apparelled in crimson sattin, and greene, like Moreskoes, their faces blacke: and the king brought in a mummerie. After that the queene, the lordes, and ladies, (such as would) had plaied, the said mummers departed and put off the same apparell, and some after entered into the chamber in their usuall apparell. And so the king made great cheare to the queene, ladies, and embassadors. The supper or banket ended, and the tables voided, the king in communication with the embassadors, the queene with the ladies tooke their places in their degrees.

“ Then began the danfing, and everie man tooke much heed to them that danfed. The king perceiving that withdrew himself suddenlie out of the place, “ with

dancing, tumbling, &c. and as they constantly went disguised, they often committed outrages under covert of their masks, till in the reign of Henry VIII. an act was passed against them, in which there was a penalty for entertaining them, or even accommodating them with a vizor. Doddsley’s Pref. to ancient plays.

“ with certeine other persons appointed for that purpose. And within a little while
 “ after there came in a drum and a fife, apparelled in white damaske and greene
 “ bonnets, and hosen of the same sute. Then certeine gentlemen followed with
 “ torches, apparelled in blue damaske, purfelled with amis graie, fashioned like
 “ an albe, and hoods on their heads, with robes and long tippets to the same,
 “ of blue damaske, in vizards. Then after them came a certeine number of gen-
 “ tlemen, whereof the king was one, apparelled all in one sute of short garments,
 “ little beneath the points, of blue velvet and crimfin, with long sleeves, all cut
 “ and lined with cloth of gold. And the utter part of the garments were powdered
 “ with castles and sheafes of arrowes of fine ducket gold; the upper parts of their
 “ hosen of like sute and fashion, the nether parts were of skarlet, powdered with
 “ timbrels of fine gold, on their heads bonnets of damaske, with silver flat woven
 “ in the stole, and thereupon wrought with gold, and rich feathers in them, all
 “ with vizors||.

After this, six ladies entered, all superbly dressed, and having danced some time with the king and his party, they all retired.

We may form some idea of the expence of these royal amusements, from the following account of a pageant and maske, exhibited at court, on the birth of the princess Mary.

“ Against the twelke daie, or the daie of the Epiphanie at night, before
 “ the banket in the hall at Richmond, was a pageant devised like a *mounteine*,
 “ glistering by night, as though it had beene all of gold, and set with stones, on
 “ the top of which mounteine was a tree of gold, the branches and boughes frized
 “ with gold, spreadinge on everie side over the mounteine with roses and pome-
 “ granats; the which mounteine was with vices brought up towards the king,
 “ and out of the same came a ladie apparelled in cloth of gold, and the children
 “ of honor called the Henchmen which were freshlie disguised, and danced a
 “ morice before the king; and that doone re-entered the mounteine, which then
 “ was drawen backe, and then was the wassail or banket brought in, and so brake
 “ up Christmasse*.”

I shall produce one more extract from the accounts we have of Henry's maskes.

“ In this yeere (the 8th of his reign) the king kept his Christmasse at his
 “ manor of Greenwich, and on the twelke night, according to the old custome, he
 “ and

|| Holl. Chron. p. 804.

• Many of our monarchs formerly, kept an open table during the Christmas tide, as Richard II. in particular. Henry VIII. also during this festival gave repeated banquets, and some of his most splendid pageantries, and maskes were played off then. This period of revelry, was looked forward to by his subjects with anxious expectation. In the year 1526 during the winter, a dearth happening in London, which prevented Henry from keeping his Christmas there; he retired to his palace at Eltham, and passed it in the company of a few particular favorites. In consequence of which, this Christmas was called a *still Christmasse*, as it was kept without that magnificence and hospitality, which Henry always displayed on these occasions. Holling. p. 892. b. 34. The curious reader, who is desirous to see more relative to these gorgeous absurdities, will be greatly amused by the account of a grand pageant described by Hollingshead, p. 812. by another, p. 921. in which the king bore a part, and played a trick on Cardinal Wolsey. It must be observed, that these mummeries were all in dumb shew. To this note, I beg leave to add, that according to Polydore Virgil, the English custom of celebrating Christmas with jollity, maskes, pageantry, &c. was not conformable to the manners of the other European nations, who omitted these diversions at Christmas, but practised them a few days before Lent. Pol. Virg. Hist. Ang. lib. 13. f. 211. Basil 1534.

“ and the queene came into the hall: and when they were set, and the queene of
 “ Scots also, there entered into the hall a garden artificiall, called the garden of
 “ Esperance. This garden was tower’d at every corner, and railed with railles
 “ gilt, all the bankes were set with flowres artificiall of filke and gold, the leaves
 “ cut of greene fatten, so that they seemed verie flowers. In the midst of this
 “ garden, was a pillar of antique worke, all gold set with pearles and stones; and
 “ on the top of the pillar, which was fix square, was a lover, or an arch embowed,
 “ crowned with gold; within which stood a bush of roses red and white, all of
 “ filke and gold, and a bush of pomegranats of like stuffe. In this garden walked
 “ fix knights, and fix ladies richly apparelled; and then they descended and danfed
 “ manie goodlie danfes, and so ascended the garden againe, and were conveyed out
 “ of the hall; and the king was served of a great banket †.”

The decorations of the table and sideboard at these royal banquets, were likewise very superb. At a gala which Henry gave to the French ambassadors, in the 10th year of his reign, Hollingshead says, “ The king and his guests were served
 “ with two hundred and fixtie dishes, and after that, a *voidee* of spices, with fixtie
 “ spice plates of silver and gilt, as great as men with ease might beare. This
 “ night the cupboard in the hall was of twelve stages, all of plate of gold, and
 “ no gilt plate § *.”

The

† Holling. Chron. 839. b. 30.

§ Vide Holling. p. 849. a. 40. This custom of taking spices and wine, immediately after dinner, or in the course of the afternoon, was a very old one; Froissart makes mention of it repeatedly in his chronicles. The ceremony was called a *void*, and the formalities attending a royal one, are thus described in the “ Articles ordained by King Henry VII. for the regulation of his household.”

“ As for the even of a day when a *voide* shall be held.” “ In the even of the day of estate, it is the usher’s parte, and it please the King to have a *voide*; then the usher must warne the servant of the spicerye, to make readie for the spice plates, for the King and the bishoppe, and for the Lordes and Estates, after as they bee, and after as yee see necessarie; and also to warne the King’s sewers and Esquires, which must waite that tyme, and the sewer of the chamber, for the bishopp’s spice-plate; then yee must goe to the servant of the seller, and warne him to make readie the King’s cuppe, and the bishopps, and as many festeres of wine as yee thinke will serve the people. Alsoe yee must receive the pile of cuppes, &c. Then what tyme you thinke the King is redie to take his *voide*, then yee must assemble them together, and bring them to the cupboard, the usher goinge before, making room to the cupboard; then the chamberlaine goinge to the cupboarde, taking with him three of the greatest Estates, (Lords) delivering to the greatest the towell; the second Estate the spice-plates; the third Estate the cuppe; and when they come to the Kinge with it, the chamberlaine taketh the coveringe of the spice-plates, giving assay (a taste) to the bearer; and when the King and bishoppe have taken spice and wine, then the Lordes deliver it to the officers againe; then the usher to appoint Esquires, to serve the Lordes, and the people, with spice and wine largely, &c.” Royal Household establishments, p. 113. Also Froissart’s Chron. tom. II. cap. 164. fol. 184. a. et cap. 100. fol. 114. a. Lord Berners’s translation.

* *Christmas*, as we have observed in the text, was the season in which these royal revels were celebrated in the most splendid manner. They began with Christmas-even, and ended with Twelfth-night. During this period, a kind of *mock-monarch*, was appointed, who regulated all the amusements of the court, and governed with absolute sway. His titles were various. *Lord of misrule*, *Lord of merry disports*, &c. This officer, Polydore Virgil tells us, was peculiar to the English nation, an assertion, in which he is perhaps mistaken, for the *arbiter elegantiarum* of the Romans, and *le Prince d’Amoureux*, among the French, who regulated the amusements of the youth for six days previous to *Asb-Wednesday*, seem to have nearly resembled our Lord of misrule. Vide Carpentier in v. *Amoratus*, p. 195. tom. I. Pol. Virg. de Rer. Invent. lib. v. c. 2. George Ferrers a counsellor was honored with this office in 1552, during the reign of Edward VI. who, according to Stowe, “ so pleasantly and wisely demeaned himself, that the King had great delight in his pastimes.” Chron. p. 632. Vide also Hollingshead’s Chronicles, which speak more fully of him, p. 1067. col. 2. 10. Among the other duties annexed to this office, one seems to have been, that of writing interludes and plays, to be performed before the courts during the Christmas holidays. Vide Puttenham’s Arte of Eng. Poet. l. 1. c. xxxi. p. 49. edit. 1589. Sometime,

his

The manners of a people, will always be modelled after the example of their governor; the court adopts the virtues or vices of the prince, while the inferior ranks look up to, and copy those immediately above them: and thus, whether the example be good or bad, it is in a short time generally followed; and gives a certain character, to the manners of a whole people. We are not to be surprized therefore, to find this passion for magnificence, universally diffused throughout the kingdom. Regulations indeed were made, to limit the luxury of the nobility, and restrain the expences of the citizens. Among the latter, profusion was become so boundless, that in Easter 1542 the mayor and court of aldermen, thought it prudent to order,
 “ That the maior and sheriffs should be served at their tables but with one course
 “ at dinner and supper in their houses; the maior to have but seven dishes at the
 “ most at one messe for his own table, and the shiriffs, and everie other alderman
 “ but six dishes, upon paine to forfeit for everie dish fortie shillings at everie time
 “ when they offended in this ordinance. Also that the sargeants and yeomen of
 “ their houses, should have but three dishes at dinner or supper, the sworde-bearers
 “ messe only excepted which should be allowed to have one dish more. It was
 “ also enacted that from the feast of Easter then next insuing neither the maior
 “ nor his brethren should have anie crane, swan, or bustard, upon paine to forfeit
 “ for everie fowle by them so bought 20 shillings ||.”

So ineffectual however was this ordinance, that it was again found necessary to pass a sumptuary law, in the first of Philip and Mary, to abolish excess in city feasting; and in the ensuing year, a *third* order of counsel was issued, in consequence of the relapse of the citizens into their former luxury*.

It seems indeed, that London, from very early antiquity, has been remarkable for that propensity to luxurious living, which the invidious wits of later days, have been fond of attributing to it. Fitz-Stephens informs us, that exquisite delicacies were common, even in the London cook-shops, in the twelfth century. And *Stow* says, that East-cheap (a street immortalized by the luxurious and sack-drinking Falstaffe) exhibited in former times, a scene of jovial festivity. “ The cookes
 “ cried,

his appellation was abbot of misrule. Leland's Collect. v. III. p. 256. appen. This officer however was by no means peculiar to the court. The mansion of every nobleman, had its Lord of misrule to direct the sports of Christmas, and preserve decorum among the company at this festive period. The universities also, and courts of law, followed a similar practice. At Cambridge this officer had the title of *imperator*. He was a master of arts, chosen at every college, and appointed to regulate the plays, sports, and pastimes, of the society to which he belonged. His sovereignty continued during the twelve days of Christmas, and the reward of his trouble was forty shillings. At Oxford each college had its *Christmas Prince*, whose office was of the same nature and duration as the *imperator* at Cambridge. Wart. Hist. Eng. Poet. v. II. p. 380. The *law societies* had their *Christmas Prince* also, whose parade and authority were very great. He was attended by his Lord keeper, Lord treasurer, with eight white staves, a captain of his band of pensioners, and of his guard, and with two chaplains, who were so seriously impressed with an idea of his regal dignity, that when they preached before him on the preceeding Sunday, in the temple church, on ascending the pulpit, they saluted him with three low bows. He dined, both in the hall, and in his privy chamber, under a cloth of estate. The pole-axes for his gentlemen pensioners were borrowed of Lord Salisbury. Lord Holland, his temporary justice in Eyre, supplied him with venison on demand; and the Lord Mayor, and Sheriffs of London, with wine. On Twelfth-day, at going to church, he received many petitions, which he gave to his master of requests; and like other kings, he had a favorite, whom, with others, gentlemen of high quality, he knighted coming from church. His expences, all from his own purse, amounted to two thousand pounds. Wart. Hist. Eng. Poet. vol. II. p. 406.

|| Holling. Chron. p. 950. b. 60.

* Holling. Chron. Stowe's surveie. Pennant's London.

“ cried, says he, hot ribbes of beef roasted,—pies well baked,—and other victuals. “ There was also clattering of pewter pots, harpe, pipe, and sawtrie †.” The appellations of *Pudding Lane*, and *Pye Corner*, have been laughed at as characteristic of city-luxury: and from the fatal conflagration in 1666, beginning at one, and ending at the other; superstition has recorded it to have been a visitation from heaven, as a punishment for the gluttony of its inhabitants.

The lord mayors of the city of London, in particular, have afforded splendid instances of hospitality and good living. The following is an account of a famous feast given by a mayor of London, in the reign of Edward III.

“ Henry Picard maior of London, in one day did sumptuously feast, Edward “ King of England, John King of France, the King of Cipres (then arrived in “ England) David King of Scots, Edward Prince of Wales, with many noble men “ and others. After dinner, the king of Cipres playing with Henry Picard in “ his hall, did winne of him fiftie markes, but Henry being very skillfull in that “ arte, altering his hand did after winne of the same king, the same fiftie marks, “ and fiftie marks more, which when the same king began to take in ill parte, “ although hee dissembled the same, Henry sayed unto him, my Lord and King “ be not agreeved, I court not your gold but your play, for I have not bidde you “ hither that I might greeve you, but that amongst other things, I might trie “ your play, and gave him his money againe, plentifully bestowing of his owne “ amongst the retinue: besides hee gave many rich giftes to the king and other “ nobles and knightes, which dined with him to the great glory of the citizens of “ London in those dayes †.”

Besides this royal visit, the city of London has often been honoured by the presence of majesty at entertainments. Richard II. Henry VIII. and Charles I. were all entertained within its walls. At a feast given to the last mentioned prince in Guildhall, the number of dishes served up was five hundred.

His present majesty also, in the year after his accession, was sumptuously entertained during the mayoralty of Sir Samuel Fludyer, in the same place.

The expence of this feast amounted to 6,898*l*. It consisted of four hundred and fourteen dishes, besides the desert; and the hospitality of the city, and the elegance of the entertainment (observes Mr. Pennant) might vie with any that had ever preceeded it.

The manners of Elizabeth's reign differed widely from those of the preceeding age. A pedantic affectation of learning, without the reality, among the higher ranks, succeeded to the unrefined, but honest, bluntness of Henry's courtiers; and the fables of classical antiquity, and wild inventions of heathen mythology, were interwoven even into the feastings, pageantry, and amusements of this period. When Elizabeth paraded through a country town, to use the words of Mr. Warton, almost every pageant was a Pantheon. When she paid a visit at the house of any of her nobility, at entering the hall she was saluted by the Penates, and conducted to her privy-chamber by Mercury. Even the pastry-cooks were expert mythologists.

† Stowe's *surveie*.

† Stowe's *Annals*, p. 263. b. 60.

logists. At dinner, select transformations of Ovid's metamorphoses were exhibited in confectionary: and the splendid icing of an immense historic plumb-cake, was embossed with a delicious basso-relievo of the destruction of Troy. In the afternoon, when she condescended to walk in the garden, the lake was covered with Tritons and Nereids: the pages of the family were converted into wood-nymphs, who peeped from every bower; and the footmen gamboled over the lawns in the figure of Satyrs §."

It is somewhat strange that fooleries of this nature, should amuse the mind of a princess, celebrated by contemporary authors, for her *learning* and accomplishments.

Paul Hentzner, a German, came into England in this reign. The observations he made during his stay here, have been translated into English, and printed, together with the Latin original, by that elegant scholar the Honorable Horace Walpole. Our traveller's description of this great princess, is so strikingly interesting, and gives so clear an idea of that pompous demeanour which she affected; I had almost said of that adoration which was paid her by the admiring croud of courtiers, that I cannot forbear inserting it.

" In the same hall (this was at Greenwich) were the archbishop of Canterbury, the bishop of London, a great number of counsellors of state, officers of the crown and gentlemen, who waited the queen's coming out, which she did from her own apartment, when it was time to go to prayers, attended in the following manner.

" First went gentlemen, barons, earls, knights of the garter, all richly dressed and bare-headed; next came the chancellor bearing the seals in a red silk purse, between two; one of which carried the royal sceptre, the other the sword of state, in a red scabbard, studded with golden fleurs de lys, the point upwards; next came the queen in the sixty-fifth year of her age, as we were told, very majestic; her face oblong, fair, but wrinkled, her eyes small, yet black and pleasant; her nose a little hooked; her lips narrow, and her teeth black, (a defect the English seem subject to, from their too great use of sugar,) she had in her ears two pearls, with very rich drops; she wore false hair, and that red; she had a small crown reported to be made of some of the gold of the celebrated Lunenburg table; her bosom was uncovered, as all the English ladies have it till they marry; and she had on a necklace of exceeding fine pearls; her hands were small, her fingers long, and her stature neither tall nor low; her air was stately, her manner of speaking mild and obliging. That day she was dressed in white silk, bordered with pearls of the size of beans, and over it a mantle of black silk, shot with silver threads; her train was very long, the end of it born by a marchioness; instead of a chain, she had an oblong collar of gold and jewels. As she went along in all this state and magnificence, she spoke very graciously, first to one, then to another, whether foreign ministers, or those who attended for different reasons, in English, French, and Italian; for besides being well skilled in Greek, Latin, and the languages I have men-

§ Warton's Hist. Eng. Poetry, vol. III. p. 492.

" tioned,

“ tioned, she is mistress of Spanish, Scotch, and Dutch; whoever speaks to her,
 “ it is *kneeling*: now and then she raises some with her hand. While we were
 “ there, W. Slawata, a Bohemian Baron, had letters to present to her, and she
 “ after pulling off her glove, gave him her right hand to kiss, sparkling with rings
 “ and jewels, a mark of particular favor; wherever she turned her face as she
 “ was going along, every body fell down on their knees.

“ The ladies of the court followed next to her, very handsome and well
 “ shaped, and for the most part dressed in white; she was guarded on each side
 “ by gentlemen pensioners, fifty in number with gilt battle-axes; in the anti-
 “ chapel next the hall where we were, petitions were presented to her and she
 “ received them most graciously, which occasioned the acclamation of “ Long
 “ live Queen Elizabeth;” she answered it with “ I thank you my good people.”
 “ In the chappel was excellent music; as soon as it and the service was over,
 “ which scarce exceeded half an hour, the Queen returned in the same state, and
 “ order, and prepared to go to dinner. But while she was still at prayers, we saw
 “ her table set out with the following solemnity.”

This part of the account being more applicable to the subject of our discourse, it is given without further apology. It displays that tedious ceremonial, which was observed in every thing that regarded the service of the royal table, during the 14th, 15th, and 16th centuries; the frequent genuflexions and prostrations, made on these occasions, bordered very nearly on impiety; and when we consider, that these ceremonies were performed in an empty room, and to an empty table, we cannot help exclaiming with some degree of indignation,

O quantum in rebus inane!

“ A gentleman entered the room bearing a rod, and along with him another
 “ who had a table-cloth, which, after they had both kneeled three times, with
 “ the utmost veneration, he spread upon the table, and after kneeling again, they
 “ both retired. Then came two others, one with the rod again, the other with
 “ a salt-seller, a plate and bread; when they they had kneeled, as the others had done,
 “ and placed what was brought, upon the table, they too retired, with the same
 “ ceremonies performed by the first. At last came an unmarried lady, (we were
 “ told she was a countess,) and along with her a married one, bearing a tasting
 “ knife; the former was dressed in white silk, who, when she had prostrated her-
 “ self three times, in the most graceful manner approached the table, and rubbed
 “ the plates with bread and salt, with as much care as if the Queen had been
 “ present: when they had waited there a little time, the yeomen of the guard
 “ entered bareheaded, cloathed in scarlet with a golden rose upon their backs,
 “ bringing in at each turn, a course of four and twenty dishes, served in plate most
 “ of it gilt; these dishes were received by a gentleman in the same order, they
 “ were brought and placed upon the table, while the lady taster gave to each of
 “ the guard a mouthful to eat, for fear of any poison. During the time that this
 “ guard, which consists of the tallest and stoutest men that can be found in all
 “ England, being carefully selected for this service, were bringing dinner, twelve
 “ trumpets,

“trumpets, and two kettle-drums made the hall ring for half an hour together.
 “At the end of all this ceremonial, a number of unmarried ladies appeared, who
 “with particular solemnity lifted the meat off the table, and conveyed it into the
 “Queen’s inner and more private chamber, where, after she had chosen for her-
 “self, the rest goes to the ladies of the court.

“The Queen sups and dines alone with very few attendants, and it is very
 “seldom that any body, foreigner, or native is admitted at that time, and then
 “only at the intercession of somebody in power ||.”

The accounts transmitted to us of the royal revels of this reign, are little more than details of gross and extravagant flattery, indecently offered, and indelicately received: tho the queen was considered in her day, as the best informed woman in Europe. Dreadful as Elizabeth was to her enemies, masculine in her understanding, enterprizing in her spirit, and great in her political character; yet an excessive vanity tarnished all her brilliant qualities. Though the mirror must every day have convinced her, that an old woman, with a wrinkled forehead, hooked nose, diminutive eyes, and black teeth, could never be an object of admiration; yet so blind was she to her own defects, that no sound was so grateful to her, as the voice of adulation, no subject so pleasing, as gross commendations of her form and beauty; compliments of this nature, Hollingshead tells us, were paid to her, even by ambassadors at their first audience; and no pageant or entertainment afforded her delight, unless, in the course of it, some fulsome incense, was offered to her vanity*.

In the fifteenth century, a very considerable alteration began to take place, in the domestic œconomy of our English nobility. The great men in the more early ages, lived in their mansions with a boundless hospitality, but at the same time, with a gross, and barbarous magnificence; surrounded, as Dr. Percy observes, with rude and warlike followers, without controul, and without system. As they gradually emerged from this barbarity, (which happened as soon as the feudal institutions began to relax) they found it necessary to establish very minute domestic regulations; to keep their turbulent followers, in peace and order. And from living in a state of disorderly grandeur, void of all system, they naturally enough, ran into the opposite extreme, of reducing every thing, even the most trifling disturbances, to stated rules.

The

|| Paul Hentzner’s Journey into England, printed at Strawberry hill.

* For various accounts of those absurd and pedantic fooleries, the masks of this reign, see the minute and entertaining Hollingshead, particularly page 1316, et infra, where he describes an entertainment held the first of January 1581, in the tilt-yard, in honor of the commissioners, sent to propose a marriage, between Elizabeth, and the Duc d’Anjou. The following entertainment (from *Strype*) was in a different stile, and approaches nearer to the manners of the present times. It was given by Lord Arundel, in 1559, at Nonsuch in Surry. “There
 “the Queen had great entertainment, with banquets, especially on Sunday night, made by the said Earl, together
 “with a mask, and the warlike sounds of drums and flutes, and all kinds of musick, till midnight. On monday,
 “was a great supper made for her, but before night, she stood at her standing in the further park, and there she
 “saw a course. At night was a play by the *children of Paul’s*, and their master *Sebastian*. After that, a costly
 “banquet, accompanied with drums and flutes. This entertainment lasted till three in the morning. And the
 “Earl presented her majesty a cupboard of plate.” Sometimes indeed her majesty amused herself in a manner
 “less compatible with the delicacy of the female character. For Rowland White tells us. “This day she
 “(Elizabeth) appoints a Frenchman to doe feates upon a rope in the conduit court. Tomorrow she hath com-
 “manded the beares, the bull, and the ape, to be baited in the tilt-yard. Upon Wednesday she will have
 “solemne dawncing.” Sydney’s State papers, 1. 194. *Strype Ann. Ref.* vol. I. c. 15. p. 194.

The households of our nobility, therefore, began now to be formed upon the model of the royal one; where every thing was regulated, by precision and system. Particular officers were now appointed to act in every department; a certain sum was allotted for each distinct expence; regular accounts were kept; a council (consisting of some of the principal officers of the household) was established; for the purpose of forming ordinances, and laws, for the regulation of domestic œconomy; and in a word, every thing was carried on with method and accuracy.

I produce the following extract from a late publication, to exemplify what I have said; and shew us in what manner a noble female of the fifteenth century passed her time and regulated her family.

“ A compendious recytation compiled of the order, rules, and constructione
“ of the house of the righte excellent princeffe Cicill, late mother unto the right
“ noble prince kinge Edward IV.

“ Me semeth yt is requisyte to understand the order of her owne person,
“ concerninge God and the worlde.

“ She useth to arise at seven of the clocke, and hath readye her chapleyne
“ to saye with her mattins of the daye, and mattins of our lady; and when she
“ is fully readye, she hath a lowe masse in her chamber, and after masse she taketh
“ somethinge to recreate nature; and soe goeth to the chappell hearinge the devine
“ service, and two lowe masses; from thence to dynner; duringe the time whereof
“ she hath a lecture of holy matter, either Hilton of contemplative and active life,
“ Bonaventure de infancia, Salvatoris legenda aurea, St. Maude, St. Katherin
“ of Sonys, or the Revelacyons of St. Bridgett.

“ After dynner she giveth audyence to all such as hath any matter to shewe
“ unto her by the space of one hower, and then sleepeth one quarter of an hower,
“ and after she hath slepte she contynueth in prayer unto the first peale of even-
“ songe; then she drinketh wyne or ale at her pleasure. Forthwith her chapleyne
“ is ready to saye with her both evensonges; and after the last peale, she goeth
“ to the chappell, and heareth evensonge by note; from thence to supper, and in
“ the tyme of supper, she recyteth the lecture that was had at dynner to those
“ that be in her presence.

“ After supper she disposeth herself to be famyliare with her gentlewomen,
“ to the secac'on of honest myrthe; and one howre before her going to bed, she
“ taketh a cuppe of wyne, and after that goeth to her pryvie closette, and taketh
“ her leave of God for all nighte, making ende of her prayers for that daye: and
“ by eighte of the clocke is in bedde. I trust to our lordes mercy, that this noble
“ princeffe thus devideth the howers, to his highe pleasure.

“ The rules of the house.

“ Upon eatynge dayes, at dynner by eleven of the clocke, a first dynner
“ in the tyme of highe masse, for carvers, cupbearers, sewars, and offycers.

“ Upon fasting dayes, by twelve of the clocke, and a later dynner for carvers
“ and for wayters.

“ At

“ At supper upon eatynge dayes for carvers and offycers, at foure of the
“ clocke; my lady and the householde at five of the clocke, at supper.

“ When my lady is served of the second course, at dynner, at supper, the
“ chamber is rewarded, and the halle, with breade and ale, after the discretyon
“ of the usher†. Rewardes from the kytchen is there none, savyng to ladyes
“ and gentlewomen; to the heade offycers, if they be present; to the deane of
“ the chappell, to the almoner, to the gentlemen ushers, to the carvers; cup-
“ bearers, and sewers, to the cofferer, to the clerke of the kytchin, and to the
“ marshall.

“ There is none that dyneth in their offyces, savyng only the cookes, the
“ scullery, the sawcerye, the porters, the baker, if they be occupied with
“ bakeinge.

“ Uppon Sondaye, Tuesdaye, and Thursdaye, the householde at dynner is
“ served with beefe and mutton, and one roste; at supper, leyched beefe, and
“ mutton roste.

“ Uppon Mondaye and Wensdaye at dynner, one boyled beefe and mutton;
“ at supper, ut supra.

“ Upon fastinge dayes, salte fyshe, and two dishes of freshe fishe; if there
“ come a principall feaste, it is served like unto the feaste honorablye.

“ If Mondaye or Wensdaye be hollidaye, then is the householde served with
“ one roste, as in other dayes.

“ Upon Satterdaye at dynner, salt fyshe, one fresh fyshe, and butter; at sup-
“ per salt fishe and egges.

“ Wyne daylie to the heade offycers when they be presente, to the ladyes and
“ gentlewomen, to the deane of the chappell, to the almoner, to the gentlemen
“ ushers, to the cofferer, to the clerke of the kytchin, and to the marshall.

“ Upon Frydaye is made paymente for all manner of freshe cates‡, at every
“ moneth ende is made paymente for all manner other thinges, on everye quarter
“ ende the chapell is payde of their wages.

“ At every halfe yeare, the wages is payde to the householde, and livery§
“ clothe once a yeare. Payment of fees out of the householde is made once a
“ yeare.

“ Proclamacyon is made foure times a yeare aboute Berkhamsted in market
“ townes, to understande whether the purveyors, cators, and others, make true
“ paymente of my ladyes money or not; and also to understande by the same,
“ whether my ladyes servantes make true paymente for theyre owne debts or not,
“ and if any defaulte be found a remedy to be had forthwith for a recompence.

“ Break-

† That is, those whose different stations in the family, entitle them to sit either in the chamber or the hall, are at this time, regaled with bread and ale.

‡ Cates. Provisions Opsonia. Vide Jun. Etym. Ang. in Verb.

§ Called *livery cloth*, because it was a present *delivered* by the Lord to the servants at stated periods. Chaucer says, “ That is the conisaunce of my livery, to all my retinue delivered.” Vide Jun. Etym. Ang. in Verb. The liverie was generally given at *Michaelmas*, for among our ancestors, the year as to household affairs, was closed at that time. We indeed preserve a trace of this custom even now, for over the larger part of the kingdom, it is customary to hire and discharge servants at *Michaelmas*. Vide Percy notes in North. House. Book.

“ Breakfastes be there none, saviage onely the head offycers when they be
 “ present; to the ladyes and gentlewomen; to the deane and to the chappell; to the
 “ almoner; to the gentlemen ushers; to the cofferer; to the clerke of the kytchin;
 “ and to the marshall.

“ All other officers that must be at the breavement, have their breakfaste
 “ together in the compting house, after the breavementes be made.

“ The remaynes of every offyce to be taken at every monethes ende, to
 “ understande whether the offycers be in arrearadge or not ||.

“ Livery of breade*, ale, and fyre, and candle, is assigned to the heade
 “ offycers if they be presente; to the ladyes and gentlewomen as many as be mar-
 “ ryed; to the deane, and to the chappell; to the almoner, to the chapleyne, to the
 “ gentlemen ushers, to the cofferers, to the clerke of the kitchin, to the marshall,
 “ and to all the gentlemen within the house, if they lye not in the towne; that
 “ is to saye; whole lyverie of all such thinges, as is above specyfyed, from the
 “ feaste of Alhallowe unto the feaste of the purification of our Ladye; halfe lyverie
 “ of fyres and candles unto Good Frydaye; for then expireth the tyme of fyre
 “ and candle alsoe.

“ To all ficke men is given a lybertye to have all such thinges as may be
 “ to their ease; if he be a gentleman, and will be at his owne dyett, he hath
 “ for his boarde weekelye 16d. and 9d. for his servante, and nothin out of the
 “ house.

“ If any man fall impotente, he hath styll the same wages that he had when
 “ he might doe best service, during my ladyes lyfe; and 16d. for his boarde
 “ weekelye, and 9d. for his servante. If he be a yeoman 12d. a groome or a
 “ page 10d. †”

The above picture of household œconomy, though perhaps it might be on a more extensive scale than common, as relating to the domestic establishment of a *princess*; yet it unquestionably corresponded with the practice that was generally observed by the British nobility of this age. We know this to have been the case in other instances. The learned and ingenious Doctor Percy, published some years since, a few copies of a curious manuscript, in the possession of the noble family of Northumberland; containing the laws, rules, and ordinances, for the regulation of the household of Henry Algernon Percy, the fifth Earl of Northumberland, compiled by that baron in the year 1512.

We there find the exactest attention paid to every article of householde expence; all the disbursements of the family regulated by the most œconomical rules; and even the particular diet of every day, stated, for the earl, his lady, children, officers, and inferior domestics. The following is an account of the allowance for breakfast, to the superior part of the family; an account curious from its antiquity; and also from its contrast with modern times.

“ This

|| That is, the accounts of every officer were to be made up at the end of each month. The remaynes here spoken of, were the quantities of different articles delivered out for the consumption of the household, which remained unspent at the end of the time allowed for their consumption. An account of this kind is still kept, and intitled the *remanet* in our college books, in the universities. Percy's notes North. House. book.

* These *liveries* were certain quantities of particular articles delivered out to be consumed.

† A collection of ordinances and regulations relative to the royal Household, &c. 1790.

“ This is the ordre of all suche braikfastis as shal be allowid daily in my
 “ Lordis hous every Lent, begynnyng at Shroftide and endyng at Estur, and
 “ what they shal have at theire braikfasts, as to say Sondag, Thirsdag, Friday,
 “ and Satterday, except my lordis children, which shal have braikfasts every day
 “ in the weik in Lent: as the names of the persons, and what they be, and
 “ what they shall have the said days allowed theym, hereafter followeth in this
 “ book.

“ Braikfaste for my lorde, and my lady.

“ Furste a loif of bred in trenchers, two manchets¹, a quart of bere, a
 “ quart of wine, two pecys of saltfysche, six baconn'd herryng², or a dysche
 “ of sproits³.

“ Braikfaste for my lorde Percy and maister Thomas Percy.

“ Item halfe a loif of household brede, a manchet, a potell of bere, a
 “ dysche of butter, a pece of saltfysche, a dysche of sproits, or three white
 “ herryng⁴.

“ Braikfast for the nurcy (nursery) for my lady Margaret, and
 “ maister Ingeram Percy.

“ Item a manchet, a quart of bere, a dysche of butter, a pece of saltfish, a
 “ dysche of sproitts, or three white herryng.

“ Braikfast for my ladis gentillwomen.

“ Item a loof of brede⁵, a pottell of bere, a pece of saltfysche, or three white
 “ herryng.

“ Braikfasts for my lordis breder, and hede officers of household.

“ Item two loofs of brede, a manchet, a gallon of bere, two peces of salt-
 “ fysche, and four white herryng, &c.”

On flesh days this meal was somewhat more substantial.

“ Braik-

¹ Manchets were loaves made of the finest flour. “ Panis primarius.” Junius in Verb. “ Panis candidior et purior.” Skinner.

² Baked herrings.

³ Sprats.

⁴ Fresh herrings.

⁵ The bread eaten by the inferior ranks in the 16th century, was of a much coarser nature than what is used by the poor of the present day. Hollingshead tells us, “ The brede through the land is made of such graine as the soil yeeldeth; neverthelesse, the gentilitie commonlie provide themselves sufficientlie of *wheat*, for their own tables, whilst their household and poore neighbours, in some shires, are inforced to content themselves with rie or barlie, yea and in the time of dearth, manie, with bread made of benes, peason or oats, or of altogether, and some acorns among.” Holl. descript. Brit. prefixed to his chron. p. 13. edit. 1586.

“ Braikfastis of flesche days, dayly thorowte the yere.

“ Braikfastis for my lorde and my lady.

“ Furst a loof of brede in trenchers, two manchets, one quart of bere, a quart of wine, half a chyne of muton, ells a chyne of beif boyled.

“ Braikfastis for my lorde Percy and Mr. Thomas Percy.

“ Item half a loif of householde brede; a manchett, one pottell of bere, a chekyng, or ells three muton bones boyled.

“ Braikfastis for the nurcy, for my lady Margaret, and Mr. Yngram Percy.

“ Item a manchet, one quart of bere, and three muton bonys boyled.

“ Braikfasts for my ladys gentylwomen.

“ Item a loif of household breid, a pottell of beire, and three muton bonys boyled, or ells a pece of beif boyled.”

Though the spirit of hospitality, was thus restrained within reasonable bounds, it was by no means extinguished. Our nobility still maintained a liberal style of living. By thus fixing their expences to a certain sum, within the amount of their income, they were enabled to keep up a uniform hospitality, and almost a regal establishment†. Their halls were always filled with guests, and constant largesses continued to be dealt out to the poor. The great hall, as before, was the scene of carousal, though marked by a decorum and regularity hitherto unknown. At the upper end of it, on a slight elevation, or in a chamber which adjoined to, and looked into the hall, (denominated the *Orielle*) stood the high table, at which sat the lord, his particular friends, and honorable guests§. On each

† The annual expence of the Earl's housekeeping was under one thousand pounds.

“ Somme totall for the hole assignmentt apoynted for the hole expensys for kepyng of my house for oone hole yere, with the household waiges, and wynter and sommer horsmeitt, and all other charges thereto belongynge, as more playnly aperyth by the book of th' assignmentt with the orders and directions for kepyng of my faide house DCCCCXXXIIJ. VI. VIIJ.” North. Household book. p. 29.

§ The head, or upper end, of this table, was denominated the *board's end*, and here sat the Lord and his more noble guests. In the middle of every table stood a large salt-seller, and the guests, according to their dignity, were placed, either above, or below it; a custom preserved even now, as I am informed, at the *officers table*, in the mansion house, where, the superior domestics sit above the salt-seller, and the inferior ones below it. The custom of placing the guests in the above mentioned manner, was retained in the houses of the great, till towards the latter end of the last century. In Decker's “*honest Whore*,” 1635, it is said, “Plague him, set him beneath the salt, and let him not have a bit till every one has had his full cut.” In Lord Fairfax's orders for the servants of his household (about the middle of the last century) is the following direction. “For the chamber, let the best fashioned, and apparelled servants attend above the salt, the reste belowe.” Percy's notes on the Northum. Household book.

each side, reaching the whole length of the hall, were tables for the reception of the officers of the household, the tenants, and inferior domestics ||. The fire blazed in the middle, for as yet the convenience of chimnies was unknown; and the music, placed in a gallery, entertained the guests, during the intervals between the service of the courses *.

This was the regular style of living, observed by the English nobility of the sixteenth century. The metropolis had then few of those attractions, which now render it the winter residence of the great; they therefore seldom visited it, except on very particular occasions. They lived indeed with a splendor in their castles, that they could maintain in no other place; and enjoyed that degree of respect, upon their own domains, which they could expect to receive no where else. Here, most of them enjoyed *jura regalia*; and the privilege of holding criminal, as well as civil courts; of trying, condemning, and executing malefactors, was annexed to most of their feignories. They often numbered knights and squires, nay sometimes barons, among their domestics; insomuch that their retinue became so numerous, that the legislature found it necessary, at length, to interpose, and abridge the number of these formidable retainers.

There were periods, in the course of the year, when either for the sake of relaxation, the transaction of family affairs, or the private enjoyment of domestic quiet; the earl retired from his castle, and discontinued his extensive hospitality. This cessation, however, was but for a short time. When it took place, the lord was said to keep his *secret house*; in other words he retired to a smaller mansion, dismissed for a time his train of dependents, to whom he allowed board wages; and attended only by a few particular domestics, laid down a great part of his state, and enjoyed his holiday in the comfortable character of a private gentleman †.

This

|| Percy's notes to the Northumberland Household book.

* The splendid decorations of modern rooms, form a strong contrast to the simple household furniture of the 16th century. The great parlour of Sir Adrian Foskew, where his guests were entertained, had the following articles in it. "Imprim. a hangynge of greene say and red, panede; item, a table with two tressells, and a greyne verders carpet upon it; three greyne verders cushyns: a joynd cupbord, and a carpet upon it: a piece of verders carpet in one window, and a piece of counterfeitt carpet in the other: one Flemishe chaire; foure joynd stooles: a joynd forme: a wyker skryne: two large awndyerns: (hand-irons,) a fyerforke: a fyer pan: a payer of tonges: item, a lowe joynd stole: two joynd foote stoles: a rounde table of cipres: and a piece of counterfeitt carpet upon it: item, a painted table, (a picture) of the Epiphany of our Lord." From a MS. in the Cottonian library, quoted by Mr. Strutt in his View of the manners, &c. p. 64. v. III.

† The establishment of the Earl of Northumberland during the time of his keeping *secret house* was as follows.

"Th'oolle nombre of the parsonnes, thought enoughe to serve and await upon my Lorde, in his chamber at meills, at dynner, ande sopar daly, when he kepith a secret hous, ande to be at meat and drinke wheir my Lorde lieth, and to have my Lorde's revercion, and to sit at the latter dynner.
 "A preste as chaplain, and to await as aumer (almoner) at the borde."
 "A carver for the bourde to serve my Lorde.
 "A sewer for the bourde to serve my Lorde.
 "A cupbearer for my Lorde.
 "A cupbearer for my Lady.
 "A gentleman waiter to serve ande await upon the cuppis for my Lorde's bourde end.
 "A yeoman usher to keep the chambre doore at meallis wheir my Lorde and my Lady dyneth and supps.
 "A yeoman of the chambre to bear the furst dyshe to the bourde.
 "Another yeoman of the chambre to beare the seconde dyshe to the bourde.
 "Another yeoman of the chambre to bear the third dyshe to the bourde.
 "Another yeoman of the chambre to bear the fourth dyshe to the bourde.

"A officer

This methodical plan, on which the household of the English noblemen was formed, continued to be observed till the middle of the last century; and by many, whose mansions were at a considerable distance from the metropolis, even to a later period. The convulsions however which followed the death of Charles I. and the libertine manners of his successor, contributed alike to destroy this regular system of domestic œconomy. The court was now more generally attended by the nobility; who imitating the profusion of the king, the methodical magnificence of the old English mode of living, gradually sunk into expence and prodigality.

If the tables of our ancestors boasted more profusion, and greater splendor, than ours, we indisputably have the advantage in elegance and comfort.

Even the great earl of Northumberland, whose establishment was so vast, eat his meal from a wooden trencher ‡. Pewter was a luxury, only to be found at the tables of the great, on particular occasions; and it seems even by those who had it, to have been hired by the year §. Half a century afterwards, in the reign of Elizabeth, plates of metal and earthenware, were by no means common ||; and wooden trenchers continued in use, in many of our colleges and inns of courts, till within these very few years *.

Another great convenience, of which our ancestors knew nothing, is the *fork*, an instrument not in use at the English table, till the reign of James I. *Coryat*, in his *crudities*, mentions the fork, as being used only by the Italians, among all the nations of Europe in his time. As the passage is curious, I give it to the reader. “Here I will mention a thing, that might have been spoken of before, in discourse of the first Italian town. I observed a custome in all those Italian cities and townes through the which I passed, that is not used in any other country that I saw in my travels, neither doe I thinke that any other nation of christendome doth use it, but only Italy. The Italian and also most strangers that are commorant in Italy, doe alwaies at their meales use a little
“forke

“A officer of an office, to await upon the cupboard, ande to serve as pantler, butteller, ande for the seller.

“A groim of the chaumbre to keep the chaumbre door under the yeoman usher.

“The noumber 13.” Northumberland Household book, p. 304.

‡ Idem, p. 15.

§ Idem. Hollinghead's descript. of England, p. 188. 189.

|| Vide *Romeo and Juliet*, Act I. scene 5th.

* Vide Johnson's *Shakespeare*, vol. X. p. 44, note 5. *Lilly*, in his history of his life and times sub. ann. 1620, speaks of trenchers as being common, in the houses of the middle ranks of people. In Hollinghead's time, (who flourished in Elizabeth's reign) the custom of eating off wooden trenchers began to be disused. “For household furniture, in our days, old men may remember great improvements, as the exchange of treene (i. e. wooden) platters for pewter, and wooden spoones for silver or tin. For so common were al forts of trene vesselles in old time, that a man should hardly find four pieces of pewter (of which one was peradventure a false) in a goode farmer's house, &c.” Holl. descript. Brit. vol. I. f. 856. I have observed in the text, that pewter vessels were hired by the year, by individuals. This appears from the Northumberland Household book, in which is an item for the allowance of forty shillings, “to make provision for the hyre of one hundred dozen of rough (pewter) vessell to serve my house for oone hole year.” Indeed shortly after, there follows another “item” for the purchase of a quantity of the same kind of utensils, but it is small in proportion to the number hired, being only six dozen. There is mention also made of counterfoot (counterfeit) vessell, to be purchased for the use of the house; this was probably some inferior metal washed either with silver or gold. Before I close this note, I cannot forbear observing, that brazen culinary utensils must have been in Henry VIII's time scarce and valuable articles; since the price given for two brasse pots, by the Earl's purveyors, was twenty-six shillings and fourpence; a considerable sum at a period when a quarter of wheat might be purchased for six shillings and eight pence, an ox for ten shillings, and a sheep for seventeen pence. Vide North. House. book, p. 3. 17. 19. Both in the West and North of England, wooden spoons, drinking vessels, and trenchers, are still in frequent use amongst the common people.

“ forke, when they cut their meate. For while with their knife which they hold
 “ in one hande they cut the meate out of the dish, they fasten their forke, which
 “ they hold in their other hand upon the same dish, so that whatsoever he be
 “ that sitting in the company of any others at meale, should unadvisedly touch
 “ the dish of meate with his fingers, from which all at the table doe cut, he
 “ will give occasion of offence unto the company, as having transgressed the lawes
 “ of good manners, in so much that for his error he shall be at the least brow-
 “ beaten, if not reprehended in wordes. This forme of feeding I understand is
 “ generally used in all places of Italy, their forkes being for the most part made
 “ of yron or Steele and some of silver, but those are used only by gentlemen.
 “ The reason of this their curiosity is, because the Italian cannot by any means
 “ indure to have his dish touched with fingers, seeing all mens fingers are not
 “ alike cleane. Hereupon I myself thought good to imitate the Italian fashion
 “ by this forked cutting of meate, not only while I was in Italy, but also in
 “ Germany, and oftentimes in England since I came home: being once quipped
 “ for that frequent using of my forke, by a certain learned gentleman, a familiar
 “ friend of mine, one M. Laurence Whitaker, who in his merry humour doubted
 “ not to call me at table *Furcifer*, only for using a forke at feeding, but for no
 “ other cause †.”

It is evident from the above account, that the disagreeable custom of *feeding with the fingers*, prevailed in England, till nearly the middle of the seventeenth century. Our ancestors indeed, provided as well as they could, against the filthiness which this habit would occasion, by constantly washing their hands, both before and after every meal ‡. For this purpose, in the establishment of the royal and noble households, there was an officer denominated the *Ewerer*; who attended with cloths and water, for the monarch, and the baron, to cleanse their hands with, at meals §. Perhaps, however, the *spoon* was then more generally used, than it is at present. The learned Mr. Pegge is of opinion, that large dishes, and great joints were not introduced till the age of Elizabeth. Indeed if we glance our eye over the various receipts, which constitute the chief part of the following volume, we shall find most of them to be complicated messes; such as hashes, soups, ragouts and hotch-potches; all of which might be eaten more conveniently with a *spoon*, than any other instrument ||. Game, large birds, and monstrous fish, were indeed dishes frequently served up, and it is difficult to imagine how these could be dismembered without the assistance of the *fork*; this was however the business of the *carver*,
 the

† Coryat's Crudities, vol. I. p. 106. edit. 1776. 8vo.

‡ Vide Leland's collect. v. IV. p. 232.

§ The *Ewerer* was an officer of high account. At the coronation of Edward VI. this office was executed by the Earle of Huntingdon. Leland's col. v. IV. p. 232. In the “*Liber niger domus Regis Edward IV.*” there is a long account of the *Ewary*, the people employed in it, and their duties, &c. “The office of *Ewary* and *Napery*, hath in it a *serjeante* to serve the King's persone; in coveringe of the *bourde*, with wholesome, cleane, and untouched clothes of *straungers*, and with cleane *basyns*, and moste pure *watyr*s, assayed (tasted) as often as his royall persone shall be served.” *Royal Household Estab.* p. 83. The *Ewery* is still retained at court.

|| The same ingenious antiquarian, supposes, that this general use of the *spoon*, may have occasioned the custom of *gossips* giving spoons to their god-children, at christenings. These presents were usually gilt, and the figures of apostles being carved upon them, they were called *apostle spoons*. Vide Pref. to the “*Forme of Cury*,” p. 20.

the guests had no trouble about it. Their portions seem to have been divided for them, by this officer, and they were left to dispatch them as they chose.

Barklay in his Egloges, has given us a bill of fare at the end of the fifteenth century, in which we see none of the substantial dishes, which are found on the tables of the present day.

“ What fishe is of favour swete and delicious,
 “ Rosted or sodden in swete herbes or wine;
 “ Or fried in oyle, most saporous and fine.—
 “ The pasties of a hart.—
 “ The crane, the fesaunt, the pecocke, and curlewe,
 “ The partriche, plover, bittorn, and heronsewe:—
 “ Seasoned so well in licour redolent,
 “ That the hall is full of pleasant smell and sent*.”

A century afterwards, a spirit of epicurism seems to have prevailed, which went beyond the luxury even of the present age. In the “*City Madam*,” a play written by Massinger, Holdfast exclaiming against city-luxury, says,

“ Men may talk of country Christmas, and court gluttony,
 “ Their *thirty pounds* for *butter’d eggs*, their *pies of carps tongues*,
 “ Their *pheasants*, drench’d with *ambergrise*; the carcases
 “ Of *three fat wethers brus’d for gravy*, to
 “ Make sauce for a *single peacock*;—
 “ *Three sucking pigs*, served up in a dish,
 “ Took from a sow, as soon as she had farrow’d,
 “ A fortnight fed with *dates* and *muskadine*,
 “ That stood my master in twenty marks apiece, &c.”

I shall close this preliminary discourse, with an account of the general mode of living, observed by the nobleman, the tradesman, and the yeoman of the sixteenth and seventeenth centuries, extracted from contemporary writers. Hollingshead, speaking of the manners of our countrymen, says, “ In number of dishes, and
 “ change of meate, the nobilitie of Englande doe most exceede; sith there is no
 “ daye in maner that passeth over their heades, wherein they have not onely
 “ beefe, muton, veale, lambe, kidde, pork, conie, capon, pigge, or so many of
 “ these as the season yeldeth: but also some portion of the redde or fallow dere,
 “ beside

* Alexander Barklay’s Egloges, edit. 1570. fol. Egl. 2. Our ancestors of these days, according to the same author, had a custom of singing jovial songs, during the time of meals.

“ When your fat dishes smoke hot upon your table,
 “ Then laude ye songes and balades magnifie,
 “ If they be merry, or written craftely,
 “ Ye clappe your handes and to the makinge harke,
 “ And one say to another, lo! here a proper warke.”

Idem, Egl. 4th,

beside great variety of fishe, and wilde fowle, and thereto fundrie other delicates, wherein the sweet hand of the portingale is not wanting.

“The chief part lykewyse of their dayly provision is brought in before them, and placed on their tables, whereof, when they have taken what it pleaseth them, the rest is reserved, and afterward sent downe to their serving men and waiters, who fed thereon in lyke sort with convenient moderation, their rever- sion also being bestowed upon the poore, which lye ready at their gates in great numbers to receyve the same. This is spoken of the chiefe tables, whereat the nobleman, his ladie, and guesstes, are accustomed to sit; beside which they have a certayne ordinarie allowance, dayly appointed for their halls, where the chiefe officers, and householde servaunts, (for all are not permitted to wayte upon their master) and with them such inferiour guesstes do feede as are not of calling to associate with the nobleman himself: so that, beside those afore- mentioned, which are called to the principall table, there are commonly fourte or threescore persons fed in those halles; to the great reliefe of strangers, as oft be partakers thereof*.”

The table of the private gentleman and merchant, though inferior in profusion to the nobleman's, was by no means scantily provided. “The gentlemen and merchants keepe much about one rate, and eache of them contenteth himselfe with foure, or five or fixe dishes, when they have but smalle resorte, or peradventure with one, or two, or three at most, when they have no straungers to accompanie them at their owne table.”

The luxury of the yeoman was supplied by his farm yard. Among the *Christmas busbandlie* fare, we find brawn, pudding, and fouse, and mustard withall, beef, mutton, and pork, *shred pies of the best*, goose, capon, turkey, pig, veal, cheese, apples, &c. These were to be washed down with good *drink*, while the hall was to be well warmed with a blazing fire. The farmer's *Lent* diet, the same author tells us, consisted of red herrings and salt-fish; which he changed at Easter for veal and bacon; at Martinmas, salted *beefe*; at Midsummer, *grasse*, (fallads) fresh beef, and pease; at Michaelmas, fresh herrings, with fatted *crones* (sheep); at All-Saints, pork and pease, sprats and spurlings: and at Christmas, as above, with good *cheere and plaie* †.

The

* Holling. descript. Brit. p. 94.

† Vide Tusser's "five hundred pointes of good husbandrie, &c." Edit. 1593. black l. 4to. The boar's head, we have had occasion to observe above, was, from very high antiquity, a constant Christmas dish at the English table. It was always served up at the tables of the nobility and gentry at this festival, till the civil wars of the last century; from which period it has been discontinued, as a stated dish, except in one or two of our colleges. Our ancestors had other periodical dishes also; such as, on Easter-day, a red herring riding away on horseback, i. e. a herring, ordered by the cook, something after the likeness, of a man on horseback, in a corn fallad. Vide Antiq. Repert. v. III. p. 45. A mighty gammon of bacon was another constant dish on Easter-Sunday, a custom founded on this idea, viz. to shew their abhorrence to Judaism, at that solemn commemoration of our Lord's resurrection. Idem, 45. The hall formerly was the chearful scene of all those gambols, frolicks, and innocent sports, of which we at present scarcely retain more than the name. Here the *mumming* went forward, and the *carol* was sung. When the meal was finished, "grace sayed, and the table taken up, the plate presently conveyed into the pantrie; the hall summons this consort of companions (upon payne to dyne with Duke Humfrie, or to kisse the hare's foot) to appear at the first call: where a song is to be sung, the under-song or holding whereof, is, "It is merrie in haul, where baerdes wag all." Editor's note John. and Stev. Shak. vol. V. p. 631. The *mumming* is indeed retained to this day in many parts of England, particularly in the North. Some towns in

The only observation I shall offer on the above view of the culinary affairs of our ancestors, is, that when we contemplate the vast magnificence of the baron, in the romantic ages of chivalry, and the ample, though more limited bounty of the lord, in the succeeding centuries; when we behold the refectory of the monastery crowded with strangers, and the halls of the great filled with the poor; we are apt, at the first glance, to draw conclusions very erroneous, and comparisons very unfavorable to present times, and present manners. But when we consider the subject more narrowly, and go on to observe, that we have exchanged this barbaric magnificence, for simple elegance; unmeaning pomp, for substantial comfort; ill-judged hospitality, for an active industry, which enables the larger part of the community to live independent of the precarious bounty of the great; and indiscriminating charity, for certain and established regulations, which amply provide for the children of poverty and distress; we then find reason to congratulate ourselves, on this change and improvement, in manners and opinions; and gladly give up the unwieldy grandeur of former ages, for the blessings, conveniences and refinement of the present times.

in the south also continue this very ancient Christmas sport. Lymington and the villages around it, have their troops of mummers; these are children, who on Christmas night, assemble together fantastically dressed, and are admitted into the houses of the neighbourhood, where they recite old traditionary stanzas, containing the popular history of St. George and the dragon, &c. For much curious information relative to the antiquity and history of the mummers, who, notwithstanding the light estimation in which they are at present held, seem to have been the true *original comedians* of England. See Warton's Hist. Eng. Poetry, and Dodsley's Pref. to his Collection of Ancient Plays.



The only observation I shall offer on the above view of the culinary affairs of our ancestors, is, that when we contemplate the vast magnificence of the banquets in the romantic ages of chivalry, and the ample, though more limited bounty of the lord, in the succeeding centuries; when we behold the refectory of the monastery crowded with strangers, and the halls of the great filled with the poor; we are apt, at the first glance, to draw conclusions very erroneous, and comparisons very unfavorable to present times, and present manners. But when we consider the subject more narrowly, and go on to observe, that we have exchanged this barbaric magnificence, for simple elegance; unmeaning pomp, for substantial comfort; ill-judged hospitality, for an active industry, which enables the larger part of the community to live independent of the precarious bounty of the great; and undisciplined charity, for certain and established regulations, which amply provide for the children of poverty and distress; we then find reason to congratulate ourselves on this change and improvement in manners and opinions; and gladly give up the unwieldy grandeur of former ages, for the blessings, conveniences and refinement of the present times.

In the south also contains this very ancient Christmas story. It is a collection of numerous little tales, which are children, who on Christmas night, assemble together fantastically dressed, and are admitted into the house of the neighborhood, where they recite old traditional ballads, containing the popular history of St. George and the dragon, &c. For much curious information relative to the antiquity and history of the numerous, who, notwithstanding the light esteem in which they are at present held, seem to have been the most respected members of England. See Watson's Hist. Eng. Poetry, and Bodley's Treatise on the Collection of Ancient Plays.



THE CONTENTS.

NO. 1. The *Forme of Cury*. A roll of ancient English cookery, compiled about A. D. 1390, by the master cooks of King Richard II.

This was a vellum roll, and contained 196 *formulæ*, or recipes; it belonged once to the earl of Oxford. The late James West, Esq; bought it at the earl's sale, when a part of his MSS. were disposed of; and on the death of the gentleman last-mentioned, it came into the hands of the late Gustavus Brander, Esq; of Christ-church, Hants. I am sorry to add, when the collection of rarities which this very worthy gentleman had made, came to be examined, sometime after his decease, for the purpose of taking an inventory of them, the "*Forme of Cury*" was missing, and has never since been heard of.

It was one of the most ancient remains of the kind now in being; and rendered still more curious, by being the identical roll which was presented to Queen Elizabeth, in the 28th year of her reign, by Lord Stafford's heir; as appears from the Latin memorandum at the end of it.

The venerable, and universally respected Mr. Pegge, at the request of Mr. Brander, published this curious roll with an excellent preface, and copious glossary, in 1780; of this publication I have availed myself in the present work, with the slight alteration of giving all the abbreviations at full length, to render it more intelligible to the modern reader, and with a very few additional notes and observations.

No. 2. A vellum manuscript in the possession of the Reverend Samuel Pegge, contemporaneous with the "*Roll of Cury*," containing ninety-one English receipts (or nym) in cookery, and printed in the same volume with the last article.

No. 3. A collection of recipes in English cookery, from a MS. in the library of the royal society, Arundel collection, No. 344, p. 275-445. I print it from a Quarto Volume, published by the society of Antiquarians in 1790, entitled, "A collection of ordinances and regulations, for the government of the Royal Household, made in divers reigns, &c." p. 425. It is there prefaced by this short account.

"The manuscript from whence the following pages are transcribed, is without title or date, or the name of the author. It is bound up with some other treatises upon regimen and medicine; one of which is styled, *De Regimine Sanitatis*; edita a Magistro Johanne de Tholeto," A. D. 1285.

"The volume is paged from 1 to 445. From page 9 to 15 is a chronicle of events, beginning A. D. 1326, and ending A. D. 1399; and it is evident from the hand, that these treatises were written soon after that time; that is early in the 15th century: but

“ they were probably then transcribed from originals, which had been long before com-
 “ posed by persons of fame and celebrity in the practice of regimen and cookery.

"The orthography of the manuscript is preserved in the print."

No. 4. A small collection of recipes, for the preservation of particular fruits, about 160 years old; from the Antiquarian Repertory, Vol. IV. p. 95.

They are there accompanied by the following letter.

“ Sir, — Being willing to contribute to your useful and entertaining work, I have sent
 “ you the following curious receipts for preserving, conserving, &c. You may depend
 “ on their being genuine, and were written a century and a half since. Your constant
 “ reader. A. M. February 20th, 1781.”

No. 5. The inthronization feast of George Neville, Archbishop of Yorke, in the 6th Edward IV. Leland's Collectanea, Vol. VI. (Edit 1770) printed from an ancient paper roll, by Mr. Hearne.

No. 6. The lenten inthronization feast of Archbishop William Warham A. D. 1504. Leland's Collect. Vol. VI. published from the abovementioned paper roll, by the same laborious antiquarian.

The original from whence both the above articles were copied, and published by Hearne, viz. a printed paper roll, is preserved in the Bodleian library. Lel. Collect. Vol. VI. p. 39. Appen. Edit. 1770.

The two latter tracts, I have endeavoured to illustrate by a few notes and observations.

No. 1.

THE FORME OF CURY.

. . . forme¹ of cury² was compiled of the chef maistres cokes of kyng Richard the Secunde kyng of .nglond³ aftir the conquest; the which was accounted the best and ryallest vyand⁴ of alle cften .ynges⁵; and it was compiled by assent and avysement of maisters and (of) phisik and of philosophie that dwellid in his court. First it techith a man for to make commune pottages and commune meetis for howshold, as they shold be made, craftly and holfomly. Aftirward it techith for to make curious potages, and meetes, and sotiltees⁶, for alle maner of states, bothe hye and lowe. And the techyng of the forme of making of potages, and of meetes, bothe of flesh, and of fish, both (are) y fette here by noumbre and by ordre. Sfo this little table here sewyng (following) wole teche a man with oute taryyng, to fynde what meete that hym lust for to have.

For to make grounden benes	—	1	Burfen	—	—	—	—	11
For to make drawn benes	—	2	Corat	—	—	—	—	12
For to make grewel forced	—	3	Noumbles	—	—	—	—	13
Caboche in potage	—	4	Roobroth	—	—	—	—	14
Rapes in potage	—	5	Tredure	—	—	—	—	15
Eowtes of flesh	—	6	Moanchelet	—	—	—	—	16
Hebolas	—	7	Bukkenade	—	—	—	—	17
Gowrdes in potage	—	8	Connat	—	—	—	—	18
Ryse of flesh	—	9	Drepee	—	—	—	—	19
Funges	—	10	Mawmenee	—	—	—	—	20
							Egourdouce	

¹ The initial word, omitted in the roll, was probably intended to be, "this." Previous to the introduction of printing, prodigious pains were taken in the illumination, and beautifying of manuscripts. The most elegant decoration of this kind which I have seen, is in a MS. commentary on Genesis, written by John Capgrave, a monk of the 14th century. The initial letter of the dedicatory epistle of this beautiful MS. is splendidly illuminated, with the representation of Capgrave presenting his work to Humphry Duke of Gloucester; this curiosity is preserved in Oriel Coll. library, Oxford, Cod. MSS. 32. Some kind of decoration was probably intended for the initial word of our roll, which was therefore not inserted at the time of writing it; for the transcriber and illuminator, were generally distinct persons. The art of illuminating manuscripts was so highly esteemed in the 13th century, that it was thought a sufficient recommendation to the abbacy of a convent. The person proposed for this dignity, to the convent of Hyde, is judged to be a proper one, for the following reasons. "Est enim confrater ille noster in glosanda sacra pagina, bene callens, in scriptura (transcribing) peritus, in capitalibus literis appingendis bonus artifex, &c." MS. Reg. Wart. Hist. Eng. Poet. vol. I. p. 446.

² "Cury," cookery. ³ "Nglond," England. ⁴ "Vyand," viander, a nice eater.

⁵ "Cften ynges," Christian kings. ⁶ "Sotiltees," devices in sugar, paste, &c.

Egourdouce	—	—	21	Frenche owtes	—	—	73
Caponns in conney	—	—	22	Makke	—	—	74
Haares in Talbotes	—	—	23	Aquapates	—	—	75
Haares in papdele	—	—	24	Salat	—	—	76
Connynges in cynee	—	—	25	Fenkel in foppes	—	—	77
Connynges in gravey	—	—	26	Clat	—	—	78
Chyken in gravey	—	—	27	Appulmoy	—	—	79
Fyllettes in galyntyne	—	—	28	Slete foppes	—	—	80
Pigges in Sawfe sawge	—	—	29	Letelorye	—	—	81
Sawfe madame	—	—	30	Sowpes Dorry	—	—	82
Gees in Hoggepot	—	—	31	Rapey	—	—	83
Carnel of pork	—	—	32	Sause farzyne	—	—	84
Chikens in candell	—	—	33	Creme of almanndes	—	—	85
Chikens in hocchee	—	—	34	Grewel of almandes	—	—	86
For to boyle fesauntes, partyches, capons and curlewes	—	—	35	Cawdel of almandes mylk	—	—	87
Blank manng	—	—	36	Jowtes of almannd mylk	—	—	88
Blank defforre	—	—	37	Fygey	—	—	89
Morree	—	—	38	Pochee	—	—	90
Charlet	—	—	39	Brewet of ayren	—	—	91
Charlet y forced	—	—	40	Macrows	—	—	92
Cawdel Ferry	—	—	41	Toftee	—	—	93
Jufshell	—	—	43	Gyndawdry	—	—	94
Jufshell enforced	—	—	44	Erbowle	—	—	95
Mortrews	—	—	45	Refmole	—	—	96
Blank mortrews	—	—	46	Vyannde cypre	—	—	97
Brewet of almony	—	—	47	Vyannde cypre of famon	—	—	98
Pejons y stewed	—	—	48	Vyannde ryal	—	—	99
Lofens	—	—	49	Compost	—	—	100
Tartletes	—	—	50	Gelee of fyfsh	—	—	101
Pynnonade	—	—	51	Gelee of fiefh	—	—	102
Rofee	—	—	52	Chyfanne	—	—	103
Cormarye	—	—	53	Congur in sawce	—	—	104
New noumbles of deer	—	—	54	Rygh in sawce	—	—	105
Nota	—	—	55	Makerel in sawce	—	—	106
Nota	—	—	56	Pykes in brafey	—	—	107
Spynee	—	—	57	Porpeys in broth	—	—	108
Chyryfe	—	—	58	Ballok broth	—	—	109
Payn Fondewe	—	—	59	Eles in brewet	—	—	110
Crotonn	—	—	60	Cawdel of famonn	—	—	111
Vyne grace	—	—	61	Plays in cynee	—	—	112
Fonnell	—	—	62	For to make flaumpeyns	—	—	113
Douce ame	—	—	63	For to make noumbles in lent	—	—	114
Connynges in Cirypp	—	—	64	For to make chawdonn for lent	—	—	115
Leche Lumbard	—	—	65	Furmente with porpays	—	—	116
Connynges in clere broth	—	—	66	Fyllettes in galyntyne	—	—	117
Payn Ragonn	—	—	67	Veel in bukade	—	—	118
Lete lardes	—	—	68	Sooles in cyney	—	—	119
Furmente with porpeys	—	—	69	Tenches in cyney	—	—	120
Perrey of pefonns	—	—	70	Oysters in gravey	—	—	121
Pefonn of almayn	—	—	71	Muskels in brewet	—	—	122
Chiches	—	—	72	Oysters in Cyney	—	—	123
				Cawdel of muskels	—	—	124

Mortrews

Mortrews of fyfsh	—	—	125	Cryfpes	—	—	—	162
Laumpreys in galyntyne	—	—	126	Cryfpels	—	—	—	163
Laumpronns in galyntyne	—	—	127	Tartee	—	—	—	164
Lofyns in fyfshe day	—	—	128	Tart in ymbre day	—	—	—	165
Sowpes in Galyntyne	—	—	129	Tart de bry	—	—	—	166
Sobre fawfe	—	—	130	Tart de brymlent	—	—	—	167
Colde brewet	—	—	131	Tartes of flefsh	—	—	—	168
Peeres in confyt	—	—	132	Tartletes	—	—	—	169
Egur douce of fyfsh	—	—	133	Tartes of fyfsh	—	—	—	170
Cold brewet	—	—	134	Sambocade	—	—	—	171
Pevorat for veel and venysonn	—	—	135	Erbolat	—	—	—	172
Sawce blannche for caponns y fode	—	—	136	Nysebek	—	—	—	173
Sawce noyre for caponns y rosted	—	—	137	For to make pon dorries and other	—	—	—	
Galentyne	—	—	138	thynges	—	—	—	174
Gyngenn	—	—	139	Cotagres	—	—	—	175
Verde fawfe	—	—	140	Hart rows	—	—	—	176
Sawce noyre for mallard	—	—	141	Potews	—	—	—	177
Cawdel for gees	—	—	142	Sachus	—	—	—	178
Chawdonn for swannes	—	—	143	Burfews	—	—	—	179
Sawce camelyne	—	—	144	Spynoches y fryed	—	—	—	180
Lumbard mustard	—	—	145	Benes y fryed	—	—	—	181
Nota	—	—	146	Rufhewfes of fruyt	—	—	—	182
Nota	—	—	147	Daryols	—	—	—	183
Frytors blannched	—	—	148	Flaumpens	—	—	—	184
Frytors of pastornakes	—	—	149	Chewetes on flefsh day	—	—	—	185
Frytors of mylke	—	—	150	Chewetes on fyfsh day	—	—	—	186
Frytors of erbes	—	—	151	Hafteletes	—	—	—	187
Raifiowls	—	—	152	Comadorn	—	—	—	188
Whyte milates	—	—	153	Chafteletes	—	—	—	189
Cruftardes of flefsh	—	—	154	For to make twey pecys of flefshe	—	—	—	
Mylates of pork	—	—	155	to faften to gydre	—	—	—	190
Cruftardes of fyfsh	—	—	156	Pur fait y pocras	—	—	—	191
Cruftardes of erbis on fyfsh day	—	—	157	For to make blank mangel	—	—	—	192
Lefshes fryed in lentonn	—	—	158	For to make blank defire	—	—	—	193
Wafels y farced	—	—	159	For to make mawmone	—	—	—	194
Sawge y farced	—	—	160	The pety pruannt	—	—	—	195
Sawgeat	—	—	161	And the pete puant	—	—	—	196

Explicit tabula.

For to make gronden¹ benes. — 1.

TAKE benes and dry hem in a noft (*kiln*) or in an ovne, and hulle hem wele, and windewe (*winnow*) out the hulkes, and wayshe hem clene, and do (*put*) them to seeth in gode broth, and ete hem with bacon.

For to make drawen benes. — 2.

Take benes and seeth hem, and grynde hem in a mortar and drawe² hem up with gode brothe and do oynonns (*onions*) in the broth grete mynced³, and do (*put*) thereto, and color it with safron †, and serve it forth.

For to make grewel forced⁴. — 3.

Take grewel, and do to (*put it to*) the fyre with gode flessh and seeth it well. Take the lire (*flesh*) of pork, and grynd it smal⁵, and drawe the grewel thurgh a stryner, and color it with safronn and frve forth.

Caboches (*cabbages*) in potage. — 4.

Take caboches and quarter hem, and seeth hem in gode broth, with oynonns y⁶ mynced, and the whyte of lekes y flyt, and corve (*cut*) smale, and do thereto safronn and salt and force it with powdor douce⁷.

Rapes (*turneps*) in potage. — 5.

Take rapus and make hem clene, and waifsh hem clene. Quare hem⁸, parboile hem; take hem up, cast hem in a gode broth, and seeth hem. Mynce oynonns, and cast thereto

¹ Gronden benes. Beans stript of their hulls. This was a dish of the poorer householder.

² Drawe hem up. Mix them.

³ Grete mynced. Not too finely minced.

† Saffron. The drug saffron is repeatedly used in the following receipts for the purpose of coloring the messes. At the period of this compilation, it had been imported into England but a short time. Weever's Fun. Mon. p. 624. The word is probably derived from the Arabic *zapheran*, the drug itself being a native of the East; Junius however, has a curious deviation of it; "Videtur quoque, says he, deduci posse a *ζαφραίνω*, exhalare; propter "hanc ejus præcipuam proprietatem." Jun. Etym. Ang. a Lye in Verb.

⁴ "Grewel forced," enriched with flesh.

⁵ "Grynd it smal," bruise it in a mortar.

⁶ "Y mynced," the letter y is here, and in numberless other places, an expletive, being an usual prefix to adjectives and participles in our old authors. It came from the Saxons. It occurs repeatedly in Chaucer, Gower, the author of Pierce Plowman's Visions, and all the other writers of the 14th century. Vide also Jun. Etym. a Lye.

⁷ "Powder douce." This appears to be what we at present denominate *all-spice*.

⁸ "Quare hem." Cut them in *squares*, or small pieces.

thereto safronn and falte, and messe (*disb*) it forth with powdor douce. In the wise (*same manner*) make of pasturnakes (*parsneps*) and skyrwates (*skirrets*).

Eowtes of flessh (qy.) — 6.

Take borage, cool (*colewort*), lang-debef⁹, persel, (*parsley*) betes (*beet root*) orage (*orach*) auance (*avens*) violet, sawray (*savory*) and fenkel, (*fennel*), and when they both (*are*) soden, presse hem wel smale, cast hem in gode broth, and seeth hem, and serve hem forth.

Hebolace¹⁰. — 7.

Take oynonns and erbes, and hewe hem small, and do therto gode broth, and array (*dress*) it as thou didest caboche; if they be in fysh day, make (*dress them*) on the same maner with water and oyl; and if it be not in Lent, alye (*mix*) it with zolkes of eyren (*eggs*), and dresse it forthe, and cast thereto powdor-douce.

Gourdes (*gourds*) in potage. — 8.

Take young gowrdes, pare hem, and kerve hem on pecys (*cut them in pieces*). Cast hem in gode broth, and do thereto a good partye (*quantity*) of oynonns mynced. Tak pork soden; grynd (*bray*) it, and alye (*mix*) it therewith, and with zolkes of ayren (*eggs*). Do thereto safronn and salt, and messe it forth with powdor-douce.

Ryse (*rice*) of flessh. — 9.

Take ryse and waishe hem clene, and do hem in (*into*) erthen pot with gode broth, and lat hem seeth wel. Afterward, take almannd mylke¹¹, and do thereto, and color it with safronn and messe forth.

Funges (*mushrooms*). — 10.

Take funges, and pare hem clene and dyce hem¹²; take leke, and shred hym small and do hym to seeth in gode broth; color it with safron, and do thereinne powdor-fort¹³.

Burfen (qy.) — 11.

Take the whyte of lekes, slype hem, and shrede hem small. Take noumbles¹⁴ of fwyne, and parboyle hem in broth and wyne. Take hym up, and dresse hym, and do the leke in the broth. Seeth and do the noumbles thereto; make a lyor (*mixture*) of brode, (*bread*) blode, and vynegre, and do thereto powdor-fort; seeth oynonns, mynce hem, and do thereto. The self wise make of pigges (*in the same manner dress pigs*).

Corat

⁹ "Langdebef." Buglofs, buglossum sylvestre. These names all arise from a similitude to an ox's tongue. Pegge.

¹⁰ "Hebolace." Probably from the *herbs* made use of in the process.

¹¹ "Almannd mylke." This consisted of almonds ground, and mixed with milk, broth, or water.

¹² "Dyce hem." Cut them into little square pieces, like dice.

¹³ "Powdor fort." A mixture of the warmer spices, pepper, ginger, &c. Mr. Pegge's preface.

¹⁴ "Noumbles." The entrails of any beast, but confined, at present, to those of the deer. Mr. Pegge suspects a *crasis* in the case, quasi an *umble*, singular for what is plural now, from Lat. Umbilicus. Vide Pegge's Gloss. in "Forme of Cury."

Corat (qy.) — 12.

Take the noumbles of calf, fwyne, or of shepe; parboile hem, and fkerne (*cut*) hem to dyce; cast hem in gode broth, and do thereto herbes. Grynde chyballs (*young onions*) small y hewe. Seeth it tendre, and lye (*mix*) it with zolkes of eyrenn (*eggs*). Do thereto verjous, fafronn, powdor-douce, and salt, and serve it forth.

Noumbles. — 13.

Take noumbles of deer, other¹⁵ (*or*) of other beef; perboile hem; kerf (*cut*) hem to dyce; take the self¹⁶ broth, or better. Take brede and grynde with the broth, and temper it up with a gode quantitie of vyneger and wyne. Take the oynonns and perboile hem, and mynce hem small, and do (*put them*) thereto. Color it with blode, (*blood*) and do thereto powdor-fort and salt, and boyle it wele, and serve it fort (*forth*).

Roo Broth (*roe*). — 14.

Take the lire of the deer other (*or*) of the roo (*roe-buck*), parboile it on smale peces. Seeth it wel, half in water, and half in wyne. Take brede, and bray it with the self (*fame*) broth, and drawe (*add*) blode thereto, and lat it seeth togedre with powdor-fort of gynger, other (*or*) of canell¹⁷ (*cinnamon*) and macys, (*mace*) with a grete porcionn of vyneger, with raysons of corannte (*currants*).

Tredure (qy.) — 15.

Take brede and grate it. Make a lyre (*mixture*) of rawe ayrenn (*eggs*), and do thereto fafronn and powdor-douce; and lye it (*mix*) up with gode broth, and make it as a cawdel, and do thereto a lytel verjons (*verjuice*).

Monchelet (qy.) — 16.

Take veel other (*or*) moton and smite it to gobetts¹⁸. Seeth it in gode broth. Cast thereto herbes y hewe (*shred*), gode wyne, and a quantitie of oynonns mynced, powdor-fort and fafronn; and alye (*mix*) it, with ayrenn and verjons (*verjuice*); but lat not seeth after.

Bukkenade (qy.) — 17.

Take hennes other (*or*) conynges (*rabbits*), other veel, other (*or*) other flesch, and hewe hem to gobetts; waische (*wash*) it, and hit well¹⁹. Grynde almandes unblanched, and drawe hem up with the broth. Caste thereinne raysons of corance (*currants*), fugar, powdor, gynger, erbes ystewed (*stewed*) in grees (*fat, or lard*), oynonns and salt. If it is to (*too*) thynne, alye (*mix*) it up, with floer of ryse (*rice*), other with other thyng and color it with fafronn.

Connates

¹⁵ Other, that is, *or* "Veteribus usurpantur pro or" Lye, Jun. Etym. in Verb. See also Chaucer's, Lydgate's, and Gower's works, in which this word is repeatedly used in the room of or.

¹⁶ "Self broth." The broth in which the noumbles had been before parboiled.

¹⁷ "Canell." Cinnamon in the Italian *canella*. Pegge.

¹⁸ "Smite it to gobetts." Cut it into large pieces, "Better and gretly more plesaunt is a morsell, or litle gobet of brede with joye, &c." Vide Jun. Etym. in Verb.

¹⁹ "Hit well." Probably, bray it well.

Connates²⁰. — 18.

Take connes and pare hem; pyke (*pick*) out the best, and do (*put*) hem in a pot of erthe (*earthen pot*). Do thereto whyte grece (*lard*), that he stewe thereinne, and lye (*mix*) hem up with hony²¹ clarified, and with rawe zolkes, and with a lytell almannd mylke, and do thereinne powder-fort and safronn; and loke that it be yleeshed (*cut into slices*).

Drepee (qy.) — 19.

Take blanched almandes, grynde hem, and temper hem up with gode broth; take oynonns, a grete quantite, perboyle hem, and frye hem, and do (*put*) thereto. Take small bryddes (*birds*), perboyle hem, and do thereto pellydore²², and salt, and a lytel grece.

Mawmenee (qy.) — 20.

Take a pottel of wyne greke²³, and two ponnde (*pounds*) of fugar. Take and clarifye the fugar with a quantite of wyne, and drawe it thurgh a stynnor in to a pot of erthe (*an earthen pot*), take floer of canell (*cinnamon*) and medle (*mix*) it with sum of the wyne, and cast to gydre (*put it all together*). Take pynes²⁴, with dates, and frye hem a litell in grece, other (*or*) in oyle, and cast hem to gydre. Take clowes (*cloves*) and floer of canell hool²⁵, and cast thereto. Take powdor gynger²⁶, canel, clowes, color it with fandres (*sandall wood*); a lytell yf hit be nede, cast salt thereto, and let it seeth warly (*gently*) with a flowe fyre, and not to thyk (*not long enough to be too thick*). Take brawn (*the flesh*) of capons yteyfed²⁷, other (*or*) of fesaunt, teyfed small, and cast thereto.

Egurdouce²⁸. — 21.

Take conynges or kydde and smyte hem on pecys rawe; and frye hem in white grece. Take raysons of corannce and fry hem, take oynonns parboile hem, and hewe hem small and fry hem; take rede wyne, fugar, with powdor of pepor, of gynger, of canel (*cinnamon*), salt, and cast thereto; and lat it seeth with a gode quantite of white grece, and serve it forth.

Capons

²⁰ "Connates." This dish seems to have been, a kind of marmalade of *connes*, or quinces, from the French *coing*. Pegge.

²¹ Honey clarified. From the most remote antiquity, and in the unrefined periods of almost all nations, we find honey to have been used, either as a dish of itself, or an ingredient in others. This would be the case, of course, in those countries, where the industry of the bee, supplied, without trouble, this agreeable article. Its use continued to be general, till the introduction of sugar, afforded a sweetener more agreeable to the palate. We meet with it frequently in the bible, as a luxury well known at the patriarchal table. The Greeks also were fond of honey in their dishes, Schol. Aristoph. ad Equit. v. 1100. And the Roman cook was continually making use of it. Vide Apicium. The Danes were very partial to it also, and their favorite beverage, the metheglin, was composed chiefly of it. Mallet's North, Ant. The English possessed the same predilection for it, a predilection which on a particular occasion, proved fatal to a great many of them. For we are told, that the soldiers of Edward I. in marching through Palestine, eat so freely of honey, that vast numbers of them died in consequence of it. Sanutus Gesta Dei per Francos, vol. II. p. 224.

²² "Pellydore." Perhaps *pellitory*. Pegge.

²³ "Wyne greke." This was a sweet wyne, imported from Cyprus or some other islands of the Archipelago.

²⁴ "Pynes." Mr. Pegge supposes the *pyne* to be the mulberry. Pegge's Pref. p. 25.

²⁵ "And floer of canell hool." How can it be the flower, or powder, if whole? Quære *flower of canell*, for mace. Pegge.

²⁶ "Powdor gynger." Called elsewhere No. 131, white powder. The spice ginger.

²⁷ "Yteyfed," or "teyfed," as afterwards. Pulled in pieces by the fingers, called "teezing" No. 36. Modern luxury still retains this filthy custom, and the birds thus lacarated, are called *pulled* turkies, or *pulled* chicken.

²⁸ "Egurdouce." The term expresses *piccante dolce*, a mixture of sour and sweet; but there is nothing of the former in the composition.

Capons in concys (qy.) — 22.

Take capons and rost hem right hoot (*hot*) that they be not half y nouhg (*enough*) and hewe them to gobettes, and cast hem in a pot, do (*put*) thereto clene broth, seeth hem that they be tendre. Take brede and the self (*same*) broth, and drawe it up yferes (*together*). Take strong powdor and safronn and salt, and cast thereto. Take ayrenn (*eggs*) and seeth them harde; take out the zolkes, and hewe the whyte thereinne; take the pot fro the fyre, and cast the whyte thereinne. Messe the disshe therewith, and lay the zolkes hool, and floer it with clowes.

Hares in talbotes. (qy.) — 23.

Take hares and hewe hem to gobettes and seeth hem with the blode, unwaifshed, in broth; and whan they buth (*be*) y nouh (*enough*), cast hem in colde water. Pyke and waifshe hem clene. Cole (*cool*) the broth, and drawe it thurgh (*through*) stynnor (*strayner*). Take other blode, and cast in boylyng water; seeth it, and drawe it thurgh a stynnor. Take almannedes unblanched, waifshe hem, and grynde hem, and temper it up with the self (*same*) broth. Cast al in a pot. Take oynonns and parboile hem, smyte hem small, and cast hem into this pot. Cast thereinne powdor-fort, vynegar, and salt.

Hares in Papdele (qy.) — 24.

Take hares, parboile hem in gode broth. Cole (*cool*) the broth, and waifshe the fleysfh, cast azeyn (*again*) to gydre. Take obleys²⁹, other (*or*) wafrouns (*wafers*) in stede of loseyns³⁰, and cowche (*lay them*) in dyfshes. Take powdor-douce, and lay on, salt the broth, and lay onoward (*upon it*), and messe forth.

Connynges (*rabbits*) in cynee. (qy.) — 25.

Take connynges and smyte hem on peces; and seeth hem in gode broth. Mynce oynonns, and seeth hem in grece, and in gode broth, do (*put*) thereto. Drawe a lyre of brede, blode, vynegar, and broth, do thereto with powdor-fort.

Connynges in gravey. — 26.

Take connynges, smyte hem to pecys. Parboile hem, and drawe hem with a gode broth, with almandes blanched, and brayed. Do (*put*) thereinne, sugar, and powdor gynger, and boyle it, and the flesfh therewith. Floer it with sugar, and with powdor gynger, and serve forth.

Chykenes in gravey. — 27.

Take chykenes, and serve in the same manne and serve forth.

Fyllettes

²⁹ "Take obleys." A kind of *waffer*, otherwise called *nebulæ*. Our ancestors were very fond of these little compositions of flour, sugar, and eggs, and formerly there was an office at court stiled the wafery, the officers of which were solely employed in making wafers for the royal palate. Royal Household Estab. p. 72. We seem to have learnt the art of making wafers from the French. Vide Jun. Etym. in Verb.

³⁰ "Loseyns." A lozenge is interpreted by Cotgrave, "a little square cake of preserved herbs, flour, &c." Pegge. School boys at this day, call those little round cakes, composed of treacle, or brown sugar, and a little flour, baked, lozenges. At great feasts, these were sometimes covered with gold. Lel. Collect. 4. p. 227.

Fylettes of galyntyne³¹. — 28.

Take fylettes of pork, and rost hem half ynowh (*enough*), fmyte hem on pecys. Drawe (*make*) a lyor (*mixture*) of brede and blode, and broth, and vinegar, and do (*put*) thereinne. Seeth it well; and do thereinne powdor, and salt, and messe it forth.

Pigges in sawse sawge (*sage sauce*). — 29.

Take pigges yshaldid (*scalded*), and quarter hem, and seeth hem in water and salt; take hem and lat hem kele (*cool*). Take parsel, sawge, and grynde it with brede and zolkes of ayren, harde ysode (*boiled*). Temper it up with vinegar sumwhat thyk; and lay the pygges in a vessell and the sewe (*liquor*) onoward, (*upon them*), and serve it forth.

Sawse Madame. — 30.

Take sawge, parsel, (*parsley*) ysode (*hyssop*) and favray, quinces and peers, garlek and grapes, and fylle the gees therewith; and sowe the hole that no grece come oute; and roost hem wel, and kepe the grece that fallith thereof. Take galyntyne and grece, and do in a possynet (*posnet*). Whan the gees buth (*be*) rosted ynouh (*enough*), take and fmyte hem on pecys, and that, tat (*that*) is withinne, and do it in a possynet (*posnet*), and put thereinne wyne, if it be to thyk. Do (*put*) thereto powdor of galyngale, powdor-douce and salt, and boyle the sawse, and dresse the gees in disshes, and lay the sowe (*liquor*) onoward.

Gees in hoggepot³². — 31.

Take gees and fmyte hem on pecys. Cast hem in a pot; do thereto half wyne and half water; and do thereto a gode quantite of oynonns and erbest (*herbs*). Set it over the fyre, and cover it fast. Make a layor (*mixture*) of brede and blode, and lay it therewith. Do thereto powdor-fort, and serve it forth.

Carnel of pork. (qy.) — 32.

Take the bawnn of fwyne. Parboile it, and grynde it smale, and alay (*mix*) it up with zolkes (*yolks*) of ayrenn (*eggs*). Set it over the fyre with white grece, and lat it not seeth to fast. Do (*put*) thereinne safronn and powdor-fort, and messe it forth; and cast thereinne powdor-fort, and serve it forth.

Chyken in cawdel. — 33.

Take chykenns and boile hem in gode broth, and ramme hem up³³. Thenne take zolkes of ayren (*eggs*), and the broth, and alye (*mix*) it togedre. Do thereto powdor of gynger, and sugar ynowh (*enough*), safronn and salt; and fet it over the fyre withoute boyllynge, and serve the chyken hole (*whole*), other (*or*) ybroken (*divided*), and lay the sowe (*liquor*) onoward.

Chyken

³¹ "Fylettes of galyntyne." Fillets of galyntyne. Galyntyne seems to have been a preparation in which the galingale, or long rooted cyperus was a predominant ingredient. Pegge.

³² "Gees in hogge pot." Geese in *botch-potch*, a kind of farago or *gallamafrie*, composed of a variety of ingredients mixed together. Jun. Etym. Ang. in Verb.

³³ Bruised, and pressed close together.

Chyken in hocchee. (qy.) — 34.

Take chykenne and scald hem. Take parsel (*parsley*) and sawge, without eny other erbes; take garlec and grapes and stoppe the chickens ful, and seeth hem in good broth, so that they may esely be boyled thereinne. Messe hem, and cast thereto powdor douce.

For to boile fesantes, partruches, capons, and curlewes. — 35.

Take gode broth and do (*put*) thereto the fowle; and do thereto hool peper, and floor of canell (*cinnamon powder*) a gode quantite, and lat hem seeth therewith; and messe it forth, and then cast thereon powdor-douce.

Blank-mang (qy.) — 36.

Take capons and seeth hem, thenne take hem up. Take almandes blanchid. Grynd hem, and alay (*mix*) hem up with the same broth. Cast the mylk in a pot. Waifshe rys (*rice*) and do (*put*) thereto, and lat it seeth. Thanne take brawn of capons, teere it small and do (*put*) thereto. Take white greece, sugar, and salt, and cast thereinne. Lat it seeth. Then messe it forth, and florish it with aneys in confyt rede, other whyte³⁴, and with almandes fryed in oyle, and serve it forth.

Blank deslorre (qy.) — 37.

Take almandes blanchid, grynde hem, and temper hem up with whyte wyne, on fleish day, with broth, and cast thereinne floor of rys, other (*or*) amydonn³⁵, and lye (*mix*) it therewith. Take brawn of capons yground (*brayed*); take fngar and salt, and cast thereto, and florish it with aneys whyte. Take a vessell yholes (qy.), and put in fafron, and serve it forth.

Morree³⁶. — 38.

Take almandes blanchid, waifshe hem, grynde hem, and temper hem up with rede wyne, and alye (*mix*) hem with floor of rys (*rice*). Do (*put*) thereto pynes yfryed, and color it with sandres (*sandal wood*). Do thereto powdor-fort, and powdor-douce and salt. Messe it forth and floor (*flourish*) it with aneys confyt whyte.

Charlet (qy.) — 39.

Take pork and seeth it wel. Hewe it smale. Cast it in a panne. Breke ayrenn (*eggs*), and do thereto, and fwyng (*bake*) it wel to-gyder. Put thereto cove mylke and fafronn, and boile it togyder. Salt it, and messe it forth.

Charlet yforced (qy.) — 40.

Take mylke and seeth it, and fwyng (*mix*) therewith zolkes of ayren (*eggs*) and do (*put*) thereto; and powdor of gynger, sugar, and fafronn, and cast thereto. Take the charlet out of the broth, and messe it in dyfshes. Lay the sewe (*liquor*) onoward (*upon it*). Floor it with powdor-douce, and serve it forth.

Cawdel

³⁴ Aneys, &c. i. e. aniseed confectioned red or white, used for garnish. Pegge.

³⁵ Amydonn. "Fine wheat flour steeped in water, strained and let stand to settle, then drained, and dried in the sun, used for bread, and in broths." Cotgrave.

³⁶ "Morree." Probably from the mulberries used therein. Pegge.

Cawdel ferry. (qy.) — 71.

Take floer of payndemayn (*white bread*) and gode wyne; and drawe (*minge*) it togydre. Do thereto a grete quantite of sugar cypre, or hony clarified; and do thereto fafronn. Boile it, and whan it is boiled, alye (*mix*) it up with zolkes of ayren, and do thereto salt, and messe it forth, and lay thereon sugar and powdor gynger.

Jufshell ³⁷. — 43.

Take brede ygrated, and ayren, and fwyng it togydre; do thereto fafronn, sawge, and salt, and cast broth thereto. Boile it and messe it forth.

Jufshell enforced (*with meat in it*). — 44.

Take and do thereto as to Charlet yforced, and serve it forth.

Mortrews ³⁸. — 45.

Take hennes and pork, and seeth hem togydre. Take the lyre (*flesh*) of hennes and of the pork, and hewe it small, and grinde it all to douft. Take brede ygrated, and do thereto, and temper it with the self broth, and alye it with zolkes of ayren, and cast thereon powder-fort, boile it, and do therein powder of gynger, sugar, fafronn, and salt, and loke that it be stonding (*stiff*), and floer it with powdor gynger.

Mortrews blank. — 46.

Take pork and hennes, and seeth hem as to fore. Bray almandes blached, and temper hem up with the self (*same*) broth, and alye (*mix*) the fleifsh with the mylke, and white floer of rys (*rice*), and boile it, and do therein powdor of gynger, sugar, and look that it be stondyng.

Brewet ³⁹ of almony (*of Germany*). — 47.

Take conynges or kiddes, and hewe hem small on mosfels (*into morsels*), other (*or*) on pecys. Parboile hem with the same broth. Drawe (*make*) an almannde mylke, and do the fleifsh therewith. Cast thereto powdor galyngale, and of gynger with floer of rys (*rice*), and color it with alkenet⁴⁰. Boile it, and messe it forth with sugar and powdor-douce.

Pejons (*pigeons*) ystewed. — 48.

Take peions, and stop (*stuff*) hem with garlec ypylled (*peeled*), and with gode erbes ihewe (*herbs shred small*); and do hem in an earthen pot. Cast thereto gode broth and whyte grece, powdor fort, fafronn, verjons (*verjuice*) and salt.

Lofcyns

³⁷ "Jufshell." A mixture of divers things. "Fortasse olim sic dicta est, variorum condimentorum juru-
"lenta mixtura; ut vocabulum veluti *ὑποκομισμὸς*; factum sit ab illo *juice*. Jun. Etym. Ang. in Verb.

³⁸ "Mortrews." "Meat made of boiled hens, crummed bread, yolk of eggs, and safron, all boiled together." Speght ad Chaucer. So called, says Skinner, who writes it *mortres*, because the ingredients are all pounded in a mortar. Pegge.

³⁹ Brewet, and bruet are French *brouet*, pottage or broth. Pegge.

⁴⁰ Alkenet. This is supposed to be a species of the *buglos*. Pegge.

Lofcyns (*lozenges*). — 49.

Take gode broth, and do (*put it*) in an erthen pot. Take floer of payndemayn (*white bread*) and make thereof past with water; and make thereof thynne foyles as paper, with a roller; drye it harde, and seeth it in broth. Take cheefe ruayn⁴¹, grated, and lay it in disshes with powdor-douce; and lay thereon loseyns ifode (*fodden*), as hoole (*whole*) as thou mizt (*canst*); and above, powdor and cheefe, and so twyse or thryse, and serve it forth.

Tartlettes. — 50.

Take pork yfode (*fodden*), and grynde (*bruise*) it small with safronn, medle (*mix*) it with ayren (*eggs*) and raisons of coraunce, and powdor fort, and salt; and make a foile (*crust*) of dowhg (*dough*), and close the fars (*forced-meat*) thereinne. Cast the tartletes in a panne with faire water boillyng and salt, take of the clene flessh withoute ayren, and boile it in gode broth. Cast thereto powdor-douce and salt, and messe the tartletes in disshes, and helde (*cast*) the fewe (*liquor*) thereonne.

Pynnonade (*named from the pynes*). — 51.

Take almandes iblanched, and drawe (*make*) them sumdell (*somewhat*) thicke with gode broth, other (*or*) with water, and set on the fire, and seeth it. Cast thereto zolkes of ayren ydrawe. Take pynes yfryed in oyle, other (*or*) in greece, and thereto whyte powdor-douce, sugar and salt, and color it with alkenet a lytel.

Rosee (*from the white roses*). — 52.

Take thyk mylke as to fore welled (*before directed*). Cast thereto sugar, a gode porcion pynes. Dates ymynced, canel, and powdor gynger, and seeth it, and alye (*mix*) it with floers of white rofis, and floer of rys. Cole (*cool*) it, salt it, and messe it forth. If thou wilt, in stede of almannde mylke, take swete cremes of kyne (*cows*).

Cormarye (*qy.*) — 53.

Take colyandre (*coriander*), caraway, smale grounden, powdor of peper, and garlec ygronde (*brayed*) in rede wyne. Medle (*mingle*) all thise togyder, and salt it. Take loynes of pork, rawe, and fle of the skyn, and pryk it well with a knyfe, and lay it in the sawse. Roost thereof what thou wilt, and keep that, that fallith therefrom in the rosting, and seeth it in a possynet (*pipkin*), with faire (*clean*) broth, and serve it forth with the roost anoon (*immediately*).

Newe noumbles of deer. — 54.

Take noumbles (*entrails*) and waifshe hem clene, with water and salt, and parboile hem in water. Take hem up and dyce hem. Do with hem as with other noumbles.

Nota. — 55.

The loyne of the pork, is fro the hippe boon (*bone*) to the hede.

Nota.

⁴¹ "Cheefe ruayn." Perhaps of Rouen in Normandy. Rouen in French, signifies the color we call roan. Pegge.

Nota. — 56.

The fyletes both (*are*) two, that both take oute of the pestels (*legs*).

Spynee ⁴². — 57.

Take and make gode thyk almand mylke as tofore. And do therein of floer of hawthorn; and make it as a rose, and serve it forth.

Chyryse (*cherries*). — 58.

Take almandes unblanched, waifshe hem, grynde hem, drawe hem up with gode broth. Do thereto thridde part of chiryse. The stones take oute, and grynde hem smale; make a layor (*mixture*) of gode brede, and powdor, and salt, and do thereto. Color it with sandres (*sandal wood*) so that it may be stondyng (*stiff*), and florish it with aneys (*aniseed*) and with cheweryes (*cherries*), and strawe (*scatter them*) thereuppon, and serve it forth.

Payn fondew (*qy.*) — 59.

Take brede, and frye it in grece, other (*or*) in oyle; take it, and lay it in rede wyne. Grynde it with raisons. Take hony, and do it in a pot, and cast thereinne gleyres (*whites*) of ayren (*eggs*), with a litel water, and bete it well togider with a sklyse (*slice*). Set it over the fire, and boile it; and whan the hatte (*scum*) arisith to goon (*go*) over, take it adonn (*off*) and kele (*cool*) it; and when it is thus clarified, do (*put*) it to the other, with fugar and spices. Salt it, and loke (*see*) it be stondyng (*stiff*). Florish it with white colliandre (*coriander*) in confyt (*in confectiō*).

Croton. (*qy.*) — 60.

Take the offal (*guts*) of capons other (*or*) of other briddes (*birds*). Make hem clene, and parboile hem. Take hem up and dyce hem. Take swete cowe mylke and cast thereinne, and lat it boile. Take payndemayn (*white-bread*), and of the self mylke, and drawe (*strain*) thurgh a cloth, and cast it in a pot, and lat it seeth. Take ayren yfode (*boiled eggs*). Hewe the whyte, and cast thereto; and alye (*mix*) the fewe (*liquor*) with zolkes of ayren rawe. Color it with safron. Take the zolkes, and frye hem, and florish hem therewith, and with powdor-douce.

Vyne grace ⁴³. — 61.

Take smale fylettes of pork, and rost hem half, and smyte hem to gobettes, and do hem in wyne, and vinegar, and oynonns ymynced; and stewe it yfere (*together*). Do thereto gode powdors and salt, and serve it forth.

Fonnell. (*qy.*) — 62.

Take almandes unblanched. Grynde hem, and drawe hem up with gode broth. Take a lombe (*lamb*) or a kidde, and half rost hym; or the thridde (*third*) part. Smyte hym in gobbetts, and cast hym to the mylke. Take smale briddes (*birds*) yfasted and ystyned

⁴² "Spynee." As made of haws, the berries of spines, or hawthorns. Pegge.

⁴³ "Vyne grace." Named probably from *grees*, wild swine, and the mode of dressing in wine. Pegge.

yftyned (qy.), and do thereto fugar, powdor of canell and falt; take zolkes of ayren harde yfode (*hard boiled*) and cleene a two (*and cloven in two*), and ypanced (*pounded*) with floer of canell, and florish the fewe (*liquor*) above. Take alkenet fryed, and yfondred (*melted*), and droppe above (*drop it upon the top*) with a fether, and meffe it forth.

Douce ame⁴⁴.

— 63.

Take gode cowe mylke, and do it in a pot. Take parfel, fawge, yfope, favray, and oother gode herbes. Hewe hem, and do hem in the mylke, and feeth hem. Take capons half yrosted, and smyte hem on pecys, and do thereto pynes, and hony clarified. Salt it, and color it with fafron, and ferve it forth.

Connynges in cyrip (*syrup*).

— 64.

Take connynges and feeth hem wel in gode broth. Take wyne greke, and do thereto with a porcion of vynegar and floer of canell, hoole (*whole*) clowes, quybibes⁴⁵ hoole, and oother gode spices, with raifons, coraunce (*currants*) and gyngyn ypared, (*ginger pared*), and ymynced. Take up the connynges and smyte hem on pecys, and cast hem into the fyrppe, and feeth hem a litel, on the fyre, and ferve it forth.

Leche Lumbard⁴⁶.

— 65.

Take rawe pork, and pulle off the skyn; and pyke (*pick*) out the skyn fynewes, and bray the pork in a mortar with ayren (*eggs*) rawe. Do (*put*) thereto fugar, falt, rayfons, corance, dates mynced, and powdor of peper, powdor gylofre⁴⁷; and do it in a bladder, and lat it feeth till it be ynowhg; and whan it is ynowh, kerf it (*carve it*), leshe it⁴⁸ in likeneffe of a pefkodde (*pod of a pea*), and take grete rayfons and grynde hem in a mortar; drawe (*mix*) hem up with rede wyne; do (*put*) thereto mylke of almandes; color it with fanders and fafron, and do thereto powdor of peper, and of gilofre, and boile it. And whan it is boiled, take powdor of canel and gynger, and temper it up with wyne; and do all thyfe thinges togyder, and loke that it be rennyns⁴⁹; and lat it not feeth after that it is cast togyder, and ferve it forth.

Connynges in clere broth.

— 66.

Take connynges, and smyte hem in gobetes, and waifsh hem, and do hem in feyre (*clean*) water and wyne, and feeth hem and skym hem; and whan they buth (*be*) ifode (*boiled*) pyke (*pick*) hem clene, and drawe the broth thurgh a stynnor, and do the flesh therewith in a possynet (*sauce pan*) and styne it (*close it*). And do thereto vynegar and powdor of gynger, and a grete quantite, and falt after the last boillyng, and ferve it forth.

Payn ragonn (qy.)

— 67.

Take hony, fugar, and clarifie it togydre, and boile it with esy fyre, and kepe it wel from brennyng (*burning*) and whan it hath yboiled a while, take up a drope (*drop*) thereof with thy finger, and do it in a litel water, and loke it hong (*hang*) to-gyder. And take it fro

⁴⁴ "Douce ame." *Quasi* delicious dish. Pegge.

⁴⁵ "Quybibes." Cubebs, a warm spicy grain from the East. Pegge.

⁴⁶ "Leche lumbarde." So called from the country. Randle Holme says, *leach* is "a kind of jelly made of cream, isinglafs, fugar, and almonds, with other compounds." Pegge.

⁴⁷ "Gylofre." Cloves from Greek, *καρυς φυλλον*. Pegge.

⁴⁸ "Leshe it." Cut it in the form, &c.

⁴⁹ "Rennyns." Perhaps *thin*, from the old *renne*, to run. Pegge.

fro the fyre and do (*put*) thereto the thriddendele (*third part, perhaps of bread*) and powdor gyngenes (*ginger*) and stere (*stir*) it togyder, til it bygynne to thik (*thicken*), and cast it on a wete table. Lesh it, and serve it forth with fryed mete on flessh dayes or on fyfshe days.

Lete lardes (qy.) — 68.

Take parsel and grynde with a cove mylk, medle (*mix*) it with ayren (*eggs*) and lard ydyced (*cut in the form of dice*). Take mylke after that thou hast to done (*i. e. done*), and myng (*mix*) therewith, and make thereof diverse colours. If thou wolt (*wilt*) have zelow (*yellow*), do thereto safron, and no parsel. If thou wolt have it white, nonther (*neither*) parsel, ne safron, but do thereto amydon (*vide No. 37*). If thou wilt have rede do thereto sandres (*sandal wood*). If thou wilt have pownas (qy.), do thereto turnefole (*turmeric*). If thou wilt have blak, do thereto blode yfode (*boiled*) and fryed. And set on the fyre in as many vessels as thou hast colours thereto; and seeth it wel, and lay thise colours in a cloth first oon (*one*), and sithen (*then*) another upon him; and sithen the thridde (*third*), and the ferthe (*fourth*); and presse it harde till it be all out clene. And whan it is all colde, lesh it thynne, put it in a panne, and fry it wel, and serve it forth.

Frumente (*furmety*) with porpays⁵⁰ (*porpus*). — 69.

Take almandes blanchid. Bray hem, and drawe (*mix*) hem up with faire water, make furmente as before⁵¹, and cast the furmente thereto, and messe it with porpays.

Perrey of pefon (*peas-soup*). — 70.

Take pefon (*peas*) and seeth hem fast and cover hem til thei berst. Thenne take up hem, and cole (*cool*) hem thurgh a cloth; take oynons, and mynce hem, and seeth hem in the same fewe (*liquor*), and oile therewith; cast thereto sugar, salt, and safron, and seeth hem wel thereafter, and serve hem forth.

Pefon of Almayne (*Germany*). — 71.

Take white pefon, waifshe hem, seeth hem a grete while. Take hem and cole (*cool*) hem thurgh a cloth; waifshe hem in colde water til the hulles go off. Cast hem in a pot, and cover, that no breth (*steam*) go out; and boile hem right wel; and cast thereinne gode mylke of almandes, and a partye (*quantity*) of floer of rys, with powdor gynger, safron, and salt.

Chyches⁵². — 72.

Take chyches, and wry hem (*dry them*) in ashes all nyzt (*night*); other (*or*) lay hem in hoot aymers (*hot embers*). At morrowe (*on the morrow*) waifshe hem in clene water, and

⁵⁰ "Porpays." On reading the accounts of the feasts of the ancient English, and the receipts of their cooks, we must be surprized to meet with a fish so nauseous to the eye and palate as a porpus, in the list of their viands. For some time I considered this unwieldy marine animal, as served up at grand entertainments, merely for ornament, not apprehending our ancestors possessed such gross tastes as to make it their food; but on considering the circumstances more attentively, I find them dressed in such a variety of modes, (*vide No. 69, 108, 116, 78.*) salted, roasted, stewed, and cut into junks, that I conclude the *porpus* was not only common food, but a very favorite dish at the old English table. Our ancestors indeed are not singular in their partiality for this animal; since I find from an ingenious friend of mine, that it is even now sold by the pound, in the markets of most towns in Portugal. His curiosity led him to taste the flesh of it, which he found to be intolerably hard and rancid.

⁵¹ "Furmente as before." This is the first mention of it. Pegge.

⁵² "Chyches." *Vicia*, vetches, French *chiches*. The *lentil* is a seed that nearly resembles the vetch, and was probably, the chyches, here mentioned. They are at present in common use, particularly in Roman catholic countries, on meagre days. The vetch is of a nature too hot for food.

and do hem over the fyre with clene water. Seeth hem up, and do (*put*) thereto oyle, garlec, hole safron, powdor-fort, and salt; seeth it, and messe it forth.

Frenche (*owtes, omitted, vide No. 6.*) — 73.

Take and seeth white pefon (*peas*), and take oute the perrey (*pulp*) and parboile erbis, and hewe hem grete, and cast hem in a pot with the perrey. Pulle oynons and seeth hem hole, wel in water, and do (*put*) hem to the perrey, with oile and salt, color it with safron, and messe it, and cast thereon powdor-douce.

Makke (*qy.*) — 74.

Take drawn benes⁵³, and seeth hem wel. Take hem up of the water, and cast hem in a mortar; grynde (*bray*) hem al to doust, til thei be white as eny mylk. Chawf (*warm*) a litell rede wyne, cast thereamong in the gryndyng⁵⁴, do thereto salt, leshe it in dishes. Thanne take oynons and mynce hem small, and seeth hem in oile, till they be al bron (*brown*); and florifsh the dishes therewith, and serve it forth.

Aquapatys⁵⁵. — 75.

Pill (*peel*) garlec, and cast it in a pot with water and oile, and seeth it. Do thereto safron, salt, and powdor-fort, and dresse it forth hool.

Salat. — 76.

Take parsel, sawge, garlec, chibollas (*young onions*), oynons, leek, borage, myntes, porrectes (*French, porrette*), fenel, and ton treffis (*creffes*), rew, rosemarye, purslarye (*purslain*); lave, and waifshe hem clene; pike hem, pluk hem small with thyn (*thine*) honde, and myng (*mix*) hem wel with rawe oile. Lay on vynegar and salt, and serve it forth.

Fenkel in foppes. — 77.

Take blades of fenkel (*fennel*); shrede hem, not to smale, do (*put*) hem to seeth in water and oile, and oynons mynced therewith. Do thereto safron, and salt, and powdor-douce. Serve it forth. Take brede ytofted, and lay the sewe (*liquor*) onoward.

Clat. — 78.

Take elena campana (*elecampane*) and seeth it water (*in water*). Take it up and grynde it wel in a mortar. Temper it up with ayren (*eggs*) safron, and salt, and do (*put*) it over the fyre, and lat it not boile. Cast above (*upon it*) powdor-douce, and serve it forth.

Appulmoy (*from the apples in it*). — 79.

Take apples and seeth hem in water. Drawe hem thurgh a stynnor. Take almande mylke, and hony, and floer of rys, safron, and powdor-fort, and salt; and seeth it stondyng (*thick*).

Slete

⁵³ "Drawen benes." Here I apprehend the word drawn, means, shelled, deprived of their hulls.

⁵⁴ Mingle it with the beans while you are bruising them.

⁵⁵ "Aquapatys." Perhaps named from the water used in it, Pegge.

88

Slete (*slit*) foppes. — 80.

Take white of lekes and flyt hem, and do hem to seeth in wyne, oile, and salt. Roft brede, and lay in dyfshes, and the fewe (*liquor*) above, and serve it forth.

Letelorye⁵⁶. — 81.

Take ayren (*eggs*) and wryng hem thurgh a stygnor, and do (*put*) thereto cove mylke, with butter, and safron, and salt, and seeth it wel. Leshe it. And loke that it be stondyng (*thick*); and serve it forth.

Sowpes dorry (*sops endorsed*). — 82.

Take almandes brayed, drawe hem up with wyne. Boile it. Cast thereuppon safron and salt. Take brede itofsted in wyne. Lay thereof a leyne (*layer*), and another of that fewe (*liquor*), and alle togydre. Florish it with fugar, powdor-gynger, and serve it forth.

Rape (qy.) — 83.

Take half fyges (*figs*), and half raisons, pike (*pick*) hem, and waifshe hem in water, skalde hem in wyne. Bray hem in a mortar, and drawe hem thurgh a straynor. Cast hem in a pot, and therewith powdor of peper, and oother good powdors. Alay (*mix*) it up with floer of rys (*rice*), and color it with sandres. Salt it, and messe it forth.

Sawfe Sarzyne (*Saracen sauce*). — 84.

Take heppes (*bips*) and make hem clene. Take almandes blanched. Frye hem in oile, and bray hem in a mortar, with heppes. Drawe it up with rede wyne, and do thereinne fugar ynowhg (*enough*), with powdor-fort. Lat it be stondyng (*stiff*), and alay (*mix*) it with floer of rys (*rice*), and color it with alkenet, and messe it forth; and florish it with pome garnet (*pomgranates*). If thou wilt, in fleshe day, seeth capons, and take the brawn, and tefe hem smal, and do (*put*) thereto, and make the lico (*liquor*), of this broth.

Creme of almandes. — 85.

Take almandes blanched, grynde hem and drawe hem up thykke; fet hem over the fyre, and boile hem. Set hem adoun, and spryng (*sprinkle*) hem with vynegar; cast hem abroade, uppon a cloth, and cast uppon hem fugar. Whan it is colde, gadre it togydre, and leshe (*place*) it in a dyfsh.

Grewel of almandes. — 86.

Take almandes blanched. Bray hem with oot meel (*oat-meal*), and drawe hem up with water. Cast thereon safron and salt, &c.

Cawdel of almand mylk. — 87.

Take almandes blanched, and drawe hem up with wyne. Do thereto powdor of gynger, and fugar, and color it with safron. Boile it, and serve it forth.

Jowtes (*vide* No. 60) of almand mylk. — 88.

Take erbes (*herbs*), boile hem, hewe hem, and grynde hem smale, and drawe hem up with water. Set hem on the fyre, and seeth the rowtes (*roots*) with the mylke, and cast thereon fugar and salt, and serve it forth.

Fygey (*from the figs used*), — 89.

Take almandes blanchid, grynde hem, and drawe (*mix*) hem up with water and wyne. Quarter (*cut into quarters*) fyges, hole raifons, cast thereto powdor gynger, and hony clarified. Seeth it wel and salt it, and serve forth.

Pochee (*poached eggs*). — 90.

Take ayren, and, breke hem in scaldyng hoot water, and when thei bene fode ynowh, take hem up, and take zolkes (*yolks*) of ayren, and rawe mylke, and fwyng hem togydre, and do (*put*) thereto powdor gynger, fafron, and salt; set it over the fyre, and lat it not boile, and take ayren ifode (*boiled eggs*) and cast the fewe (*liquor*) onoward, and serve it forth.

Brewet of ayren (*egg pottage*). — 91.

Take ayren, water, and butter, and seeth hem yfere (*together*), with fafron, and gobettes of chefe. Wryng ayren thurgh a straynor (*i. e. wring the water from them*). Whan the water hath foden (*boiled*) awhile, take thene the ayren, and fwyng hem with verjous, and cast thereto. Set it over the fire, and lat it not boile, and serve it forth.

Macrows⁵⁷. — 92.

Take and make a thynne foyle of dowh (*a thin paste*), and kerve (*cut*) it in pieces, and cast hem on boillyng water, and seeth it wele. Take chefe, and grate it, and butter, cast bynethen, and above as losyns (*lozenges*), and serve forth.

Tostee (*from the toasted bread*). — 93.

Take wyne and hony, and fond (*mix*) it togyder and skym it clene, and seeth it long. Do (*put*) thereto powdor of gynger, peper, and salt. Toft brede, and lay the few (*liquor*) thereto. Kerve (*cut*) pecys of gynger, and florish it therewith, and messe it forth.

Gyngawdry (qy). — 94.

Take the powche (*stomach*) and the lyvor (*liver*) of haddock, codling and hake, and of oother fysh; parboile hem; take hem, and dyce hem small; take of the self (*same*) broth, and wyne, a layor of brede of galyntyne, with gode powdors, and salt; cast that fysh thereinne, and boile it, and do (*put*) thereto amydon, and color it grene.

Erbowle

⁵⁷ "Macrows." *Maccherone* evidently, as this receipt corresponds nearly with the dish known at present by that name. "*Macaronēs sunt quoddam pulmentum, farina, caseo, butyro, compaginatū, grossum, rude, et ruficatum.*" This dish in the 16th century gave its name to a certain fantastic species of poetry, the leading features of which were burlesque, ridicule, and a redundancy of exotic, or plebeian words and expressions. Warton's Hist. Eng. Poet, vol. II. p. 356.

Erbowle⁵⁸. — 95.

Take bolas (*bullace*), and scald hem with wyne, and drawe hem with (*i. e. through*) a stynnor (*strainer*). Do hem in a pot. Clarify hony, and do thereto, with powdor-fort, and floer of rys (*rice*). Salt it and florish with whyte aneys (*anise-seed*) and serve it forth.

Refmolle⁵⁹. — 96.

Take almandes blanched, and drawe hem up with water, and alye (*mix*) it with floer of rys, and do (*put*) thereto powdor of gynger, fugar, and salt; and loke it be not stondyng (*thick*). Messe it, and serve it forth.

Vyande cypre⁶⁰. — 97.

Take oot mele (*oat-meal*) and pyke (*pick*) out the stones, and grynde hem smale, and drawe hem thurgh a stynnor. Take mede, other (*or*) wyne, ifonded (*mixed*) in fugar, and do (*put*) this thereinne. Do thereto powdor and salt, and alay (*mix*) it with floer of rys, and loke that it be stondyng (*thick*). If thou wilt, on fleshe day, take hennes, and pork yfodde (*boiled*) and grynde hem smale, and do thereto, and messe it forth.

Vyand cypre of famon (*salmon*). — 98.

Take almandes and bray hem unblanched. Take calwar⁶¹ famon, and seeth it in lewe water (*warm-water*), drawe (*mix*) up thyn (*then*) almandes with the broth. Pyke (*pick*) out the bones out of the fyfshe, clene, and grynde it smale, and cast thy mylk and that togydre and alye (*mix*) it with floer of rys; do thereto powdor-fort, fugar, and salt, and color it with alkenet and loke that hit be not stondyng (*thick*) and messe it forth.

Vyannnd ryal. — 99.

Take wyne greke, other (*or*) rynyfshe wyne, and hony, clarified therewith. Take floer of rys (*rice*), powdor of gynger, other of peper and canel, other floer of canel, powdor of clowes, safron, fugar cypre, mylberyes, other (*or*) fandres (*sandal wood*), and medle (*mix*) alle thise togider. Boile it, and salt it, and loke that it be stondyng (*thick*).

Compost⁶². — 100.

Take rote of parsel, pasternak of rasens (*qy.*), scrape hem, and waisthe (*wash*) hem clene. Take rapes (*turneps*) and caboches (*cabbages*) ypared and icorne⁶³. Take an earthen pane (*pan*) with clene water, and set it on the fire. Cast all thise thereinne. Whan they both (*are*) boiled, cast thereto peeres (*pears*) and parboile hem wele. Take thise thynges up, and lat it kele (*cool*) on a fair cloth. Do thereto salt, whan it is colde, in a vessel. Take vynegar, and powdor, and safron, and do (*put*) thereto. And lat alle thise

⁵⁸ "Erbowle." Probably from the bolas or *bullace*, used therein. Pegge.

⁵⁹ "Refmolle." From the *rice* there used. Pegge.

⁶⁰ "Vyande cypre." A dish that received its name from the isle of *Cyprus*.

⁶¹ "Calwar." R. Holme says, "*cal-ver* is a term used to a flounder when to be boiled in oil, vinegar, and spices, and to be kept in it." But in Lancashire, salmon newly taken, and immediately dressed, is called *cal-ver salmon*, and in Littleton, *salar* is a young salmon. Pegge.

⁶² "Compost." A composition to be always ready at hand. Holme, 3. p. 78. Lel. collect. VI. p. 5. Pegge.

⁶³ "Ypared and icorne." The first relates to the rapes, the second to the caboches, and means carved, or cut in pieces. Pegge.

thise thynges lye thereinne al nygt (*night*) other (*or*) al day. Take wyne greke and hony clarified togider, lumbarde mustard, and raisons, corance al hool; and grynde powdor of canel, powdor douce, and aneys hole, and fenell feed. Take alle thise thynges, and cast togyder in a pot of erthe, and take thereof whan thou wilt, and serve it forth.

Gele (*jelly*) of fyfsh. —

101.

Take tenches, pykes, eelys (*eels*), turbut, and plays (*plaise*), kerve (*cut*) hem to pecys. Scalde hem, and waifshe hem clene. Drye hem with a cloth; do (*put*) hem in a pane (*pan*). Do thereto half vynegar and half wyne, and seeth it wel; and take the fyfshe, and pyke (*pick*) it clene. Cole the broth, thurgh a cloth, into an erthen pane (*pan*). Do thereto powdor of peper and safron ynogh (*enough*). Lat it seeth, and skym it wel, whan it is yfode (*boiled*). Dof (*do off*) the grees (*grease*) clene. Cowche (*lay*) fyfshe on chargeors (*dishes*), and cole (*cool*) the fewe (*liquor*) thorow a cloth onoward, and serve it forth.

Gele of flesh. —

102.

Take swynes feet, and snowtes, and the eerys (*ears*), capons, connynges, calves fete, and waifshe hem clene; and do (*put*) hem to seeth in the thriddel (*third part*) of wyne, and vynegar, and water, and make forth as before.

Chyfanne (*gy*). —

103.

Take roches (*roach*) hole, tenches, and plays, and smyte hem to gobettes (*i. e. cut them into pieces*). Fry hem in oyle; blanche almandes. Fry hem, and cast thereto raisons, corance (*currants*). Make lyor (*mixture*) of crustes of brede, of rede wyne, and of vynegar, the thridde part, therewith fyges drawen; and do thereto, powdor-fort and salt. Boile it. Lay the fyfshe in an erthen panne; cast the fewe (*liquor*) thereto. Seeth oynons ymynced and cast thereinne. Keep hit, and ete it colde.

Congur in sawse. —

104.

Take the conger and scald hym, and smyte hym in pecys, and seeth hym. Take parfel, mynt, peletes (*pellitory*) rosmarye, and a litul sawge, brede and salt, powdor-fort, and a litel garlec, clowes (*cloves*) a lite; take and grynd it wel. Drawe (*strain*) it up with vynegar thurgh a cloth. Cast the fyfshe in a vessel and do the fewe (*liquor*) onoward, and serve it forth.

Rygh (*probably the ruffe*) in sawse. —

105.

Take ryghzes and make hem clene, and do hem to seeth. Pyke (*pick*) hem clene and frye hem in oile. Take almandes, and grynde hem in water, or wyne; do thereto almandes blanched hole, fried in oile, and corance. Seeth the lyor (*mixture*). Grynde (*bruise*) it smale, and do therto garlec ygronde, and litel salt, and verjous, powdor-fort, and safron, and boile it yfore (*together*), lay the fyfshe in a vessel, and cast the fewe (*liquor*) thereto, and messe it forth colde.

Makerel in sawse. —

106.

Take makerels, and smyte hem on pecys. Cast hem on water and verjous. Seeth hem with myntes, and with oother erbes; color it grene or zelow, and messe it forth.

Pykes

Pykes in brassey (qy). — 107.

Take pykes and undo hem on the wombes (*rip up their bellies*), and waifshe hem clene, and lay hem on a roost irne (*a roasting iron*). Thenne take gode wyne and powdor-gynger, and sugar, good wone (*a good deal*), and salt, and boile it in an erthen panne, and messe forth the pyke, and lay the fewe (*liquor*) onoward.

Porpeys (*porpus*) in broth. — 108.

Make as thou madeft Nombres of flesch with oynons.

Balloc broth (qy). — 109.

Take eelys (*eels*) and hilde (*skin*) hem, and kerve hem to pecys, and do hem to feeth in water and wyne, so that it be a litel over stepid (*covered with the liquor*). Do thereto fawge and oother erbis (*herbs*), with few oynons ymynced. Whan the eelis buth (*are*) foden ynowz (*boiled enough*), do hem in a vessel; take a pyke, and kerve it to gobettes, and feeth hym in the same broth; do thereto powdor-gynger, galyngale, canel (*cinnamon*) and peper; salt it, and cast the eelys thereto and messe it forth.

Eles in brewet (*broth*). — 110.

Take cruftes of brede, and wyne, and make a lyor (*mixture*). Do thereto oynons ymynced, powdor, and canel, and a litel water and wyne. Loke that it be stepid. Do thereto salt. Kerve (*cut*) thin (*thine*) eelis, and feeth hem wel, and serve hem forth.

Cawdel of famon. — 111.

Take the guttes of famon and make hem clene. Parboile hem a lyttell. Take hem up and dyce hem. Slyn the white of lekes, and kerve hem small. Cole (*cool*) the broth, and do (*put*) the lekes thereinne with oyle, and lat it boile togyder yfere (*together*). Do the famon icorne (*cut up*) thereinne. Make a lyor (*mixture*) of almandes mylke, and of brede, and cast thereto spices, fafron and salt; feeth it wel, and loke that it be not stondyng (*thick*).

Plays (*plaice*) in cynee (qy). — 112.

Take plays and smyte hem to pecys, and fry hem in oyle. Drawe (*mix*) a lyor of brede and gode broth and vynegar, and do thereto powdor-gynger, canel (*cinnamon*), peper, and salt; and loke that it be not stondyng (*thick*).

For to make flaumpeyns. — 113.

Take clene pork and boile it tendre. Thenne hewe it smale, and bray it smale in a mortar. Take fyges and boile hem tendre in smale ale, and bray hem, and tendre chese therewith. Thene waifshe (*wash*) hem in water, and thene lye (*mix*) hem alle togider with ayren (*eggs*). Thenne take powdor of peper, or els powdor marchant and ayren, and a porcion of fafron and salt. Then take blank (*white*) sugar, ayren, and floer, and make a past with a roller; thenne make thereof small pellets (*balls*), and fry hem broun in clene grece, and set hem asyde. Thenne make of that oother deel (*part*) of that past, long cof-fyns (*pyes without lids*), and do (*put*) that comade (*mixture*) thereinne, and close hem faire with a covertor (*a lid*), and pynche hem smale about. Thane kyt (*cut*) above foure other, sex wayes, thanne take every of that kuttyng, up, and thene color it with zolkes of ayren, and

and plant (*scatter*) hem thick, into the flaumpeyns above (*before*) that thou kuttest hem; and fet hem in an oven, and let hem bake eselich (*gently*), and thanne serve hem forth.

For to make noumbles ⁶³ in lent. — 114.

Take the blode of pykes other (*or*) of conger, and nyme (*take*) the panches (*paunches*) of pykes, of congers, and of grete cod lyng ⁶⁴, and boile hem tendre and mynce hem smale, and do hem in that blode. Take cruftes of white brede, and styne (*strain*) it thurgh a cloth. Thenne take oynons iboiled and mynced. Take peper, and safron, wyne, vynegar ayfell ⁶⁵ other alegar, and do thereto, and serve it forth.

For to make chawdon (*a sauce*) for lent. — 115.

Take blode of gurnardes and congar, and the panches of gurnardes, and boile hem tendre, and mynce hem smale; and make a lyre of white cruftes, and oynons ymynced, bray it in a mortar, and thanne boile it togyder til it be stondyng (*thick*). Thenne take vynegar, other (*or*) ayfell, and safron, and put it thereto, and serve it forth.

Furmente with porpeys (*porpus*.) — 116.

Take clene whete, and bete it small in a mortar, and fanne out clene the doust; thenne waifshe (*wash*) it clene, and boile it tyl it be tendre, and broun (*brown*). Thanne take the secunde mylk of almandes, and do (*put*) thereto. Boile hem togyder til it be stondyng, and take the first mylke and alye (*mix*) it up with a pene (*feather*). Take up the porpays out of the furmente, and leshe (*lay*) hem in a dishe with hoot water; and do safron to the furmente, and if the porpays be salt, seeth it by hymself, and serve it forth.

Fyllettes in galyntyne (*vide introduction*). — 117.

Take pork, and rost it tyl the blood be tryed (*dried*) out, and the broth (*gravy*). Take cruftes of brede, and bray hem in a mortar, and drawe (*strain*) hem thurgh a cloth with the broth. Thenne take oynons, and leshe (*lay*) hem on brede, and do to the broth. Thanne take pork, and leshe it clene, with a dreslyng kyf, and cast it into the pot broth, and lat it boile til it be more tendre. Thanne take that lyor (*mixture*) thereto. Thanne take a porcion of peper and sandres (*sandal wood*) and do (*put*) thereto. Thanne take parfel, and ysope (*hyssop*) and mynce it smale, and do thereto. Thanne take rede wyne, other (*or*) whyte grece (*lard*), and raysons, and do thereto, and lat it boile a lytel.

Veel in bukade (*qy*.) — 118.

Take fayr veel and kyt it in small pecys and boile it tendre in fyne broth other in water. Thanne take white brede owther wastel ⁶⁶, and drawe thereof a white lyor (*mixture*) with fyne broth: and do (*put*) the lyor to the veel, and do safron thereto. Thanne take parfel and bray it in a mortar, and the juys (*juice*) thereof do thereto; and thane is this half zelow (*yellow*) and half grene. Thane take a porcion of wyne and powdor marchant, and do thereto, and let it boile wel, and do thereto a lytel of vynegar and serve forth.

Sooles

⁶³ Vide No. 11.

⁶⁴ "Lyng." An inferior species of the cod.

⁶⁵ "Ayfell." Eisel, vinegar. Littleton. Pegge.

⁶⁶ Wastell bread, in Latin *libum*, which signifies a cake. Some interpret it to be a cake made with honey, or a cake made with meal and oil, and others a wafer. Edmund Wingate, in his Abridgments of the statutes, calls it, "a sort of small bread out of use." Vide Strutt's View, &c. vol. III. p. 57. It seems to have been of a second or inferior quality to the white bread or payndemayn. Vide Stat. at large, vol. I. p. 29. "Wastell bread, collyra, placenta aut simile quid." Lye in Verb. Jun. Etymo.

Sooles in cynee. — 119.

Take fooles and hylde (*scale*) hem. Seeth hem in water; smyte hem on pecys, and take away the fynnes. Take oynons iboiled, and grynde the fynnes therewith, and brede. Drawe it up with the self broth. Do thereto powdor fort, safron, and honey clarified with falt. Seeth it alle fere (*together*). Broile the fooles, and messe it in dyfshes, and lay the fewe (*liquor*) above (*over it*), and serve forth.

Tenches in cynee. — 120.

Take tenches and smyte hem to pecys. Fry hem. Drawe (*make*) a lyor (*mixture*) of raysons corance (*currants*) with wyne and water; do thereto hool (*whole*) raisons and powdor of gynger, of clowes, of canel (*cinnamon*), of peper; do the tenches thereto, and seeth hem with sugar cypre (*of cyprus*) and falt, and messe forth.

Oysters in gravey. — 121.

Schyl (*shell*) oysters, and seeth hem in wyne, and in hare (*their*) own broth. Cole the broth thurgh a cloth; take almandes blanchd, grynde hem, and drawe hem up with the self (*same*) broth, and alye (*mix*) it with floer of rys, and do (*put*) the oysters thereinne; cast in powdor of gynger, sugar, macys. Seeth it not to stondyng (*not till it is thick*), and serve forth.

Muskels in brewet (*broth*). — 122.

Take muskels (*muscles*), pyke hem; seeth hem with the owne broth (*in their own liquor*). Make a lyor (*mixture*) of crustes (*i. e. of brede*) and vynegar; do in oynons mynced, and cast the muskels thereto, and seeth it, and do thereto powdor, with a lytel falt and safron. The samewise make of oysters.

Oysters in cynee. — 123.

Take oysters; parboile hem in her (*their*) owne broth. Make a lyor (*mixture*) of crustes of brede, and drawe it up with the broth and vynegar. Mynce oynons, and do thereto with herbes (*herbs*), and cast the oysters thereinne. Boile it; and do thereto powdor fort and falt, and messe it forth.

Cawdel of muskels. — 124.

Take and seeth muskels; pyke (*pick*) hem clene, and waifshe hem clene in wyne. Take almandes and bray hem. Take some of the muskels, and grynde hem; and some hewe smale. Drawe (*mix up*) the muskels ygrond (*that are ground*) with the self (*same*) broth. Wryng the almandes with faire (*clean*) water. Do alle thise togider. Do thereto verjous (*verjuice*) and vynegar. Tave whyte of lekes, and parboile hem wel. Wryng out the water, and hewe hem smale. Cast oile thereto, with oynons parboiled, and mynced smale. Do thereto powdor fort, safron, and falt; a lytel seeth it, not to stondyng (*too thick*), and messe it forth.

Mortrews (*vide supra* No. 45.) of fyfsh. — 125.

Take codlyng, haddock other (*or*) hake, and livors (*livers*) with the rawnes (*roes*), and seeth it wel in water. Pyke (*pick*) out the bones; grynde smale the fyfshe; drawe (*make*) a lyor (*mixture*) of almandes and brede with the self (*same*) broth, and do the fyfshe gronden thereto.

thereto. And seeth it, and do thereto powdor-fort, safron, and salt, and make it stondyng (*thick*).

Laumpreys (*lampreys*) in galyntyne. — 126.

Take laumpreys, and sle (*kill*) hem with vynegar other (*or*) with white wyne, and salt; scalde hem in water; slyt hem a litel at the navel; and rest a litel at the navel. Take out the guttes at the ende. Kepe wele (*preserve*) the blode. Put the laumprey on a spyt. Roft hym, and kepe wele the grece (*dripping*). Grynde raysons of corance (*currants*). Hym up (*here is an omission of a word*) with vynegar, wyne, and cruftes of brede. Do thereto powdor of gynger, of galyngale, floer of canel, powdor of clowes, and do thereto raysons of corance hoole (*whole*) with the blode, and the grece. Seeth it and salt it. Boile it, not to stondyng (*to be stiff*). Take up the laumprey, do him in a chargeor (*dish*), and lay the fewe (*liquor*) onoward, and serve hym forth.

Lamprons ⁶⁷ in galyntyne. — 127.

Take lamprons and scale hem. Seeth hem. Meng (*minge*) powdor galyngale, and some of the broth togyder, and boile it, and do thereto powdor of gynger and salt. Take the lamprons, and boile hem, and lay hem in dyfshes, and lay the fewe (*liquor*) above, and serve forth.

Loseyns (*vide supra No. 49*) in fyfsh day. — 128.

Take almandes unblanched, and waifshe (*wash*) hem clene. Drawe (*mix*) hem up with water. Seeth the mylke, and alye (*mix*) it up with loseyns. Cast thereto safron, sugar, and salt, and messe it forth with colyandre (*coriander*) in confyt, rede, (*preserved of a red colour*) and serve it forth.

Sowpes (*sops*) of Galyntyne. — 129.

Take powdor of galyngale with sugar and salt, and boile it yfere (*together*). Take brede ytofted (*toasted bread*), and lay the fewe (*liquor*) onoward, and serve it forth.

Sobre sawse. — 130.

Take raysons, grynde hem with cruftes of brede, and drawe it up with wyne. Do (*put*) thereto gode powdors, and salt, and seeth it. Fry roches (*roach*), looches, fool (*foal*), other (*or*) oother gode fyfsh; cast the fewe above, and serve it forth.

Cold brewet (*broth*). — 131.

Take crome (*pulp*) of almandes, dry it in a cloth, and whan it is dried, do it in a vessell; do thereto salt, sugar, and white powdor of gynger, and juys (*juice*) of fenel with wyne. And lat it wele stond. Lay full, and messe, and dresse it forth.

Peeres in confyt (*pears in confection*). — 132.

Take peeres, and pare hem clene. Take gode rede wyne, and mulberes, other (*or*) fandres (*sandal wood*) and seeth the peers thereinne. And whan thei both ifode (*are boiled*), take hem up, make a syrpy of wyne greke, or vernage, with blanche powdor, other

⁶⁷ "Laumprons." The *pride*. Pennant Brit. Zoology, 3. p. 61.

other (*or*) white fugar, and powdor gynger; and do the peeres therein. Seeth it a lytel, and messe it forth.

Egurdouce of fyfshe (qy.) — 133.

Take loches, other tenches, other folys (*foals*); smyte hem on pecys. Fry hem in oyle. Take half wyne, half vynegar and fugar, and make a firyp. Do (*put*) thereto oynons icowe (*cut or sliced*), raisons corance (*currants*), and grete raysons. Do thereto hole spices, gode powdors, and falt. Messe the fyfshe, and lay the sewe (*liquor*) above, and ferve forth.

Colde brewet (*broth*). — 134.

Take almandes and grynde hem; take the twey-del (*two parts*) of wyne, other (*or*) the thriddell (*third part*) of vynegar; drawe (*mix*) up the almandes therewith. Take anys (*annise-feed*), fugar, and branches of fenel grene a fewe, and drawe hem up togyder with this mylke. Take powdor of canell (*cinnamon*), of gynger, clowes (*cloves*), and maces hoole. Take kydde, other (*or*) chickens, other flessh, and choppe hem small, and feeth hem. Take all this flessh whan it is soden, and lay it in a clene vessell, and boile this sewe (*liquor*), and cast thereto falt. Thenne cast al this in the pot with flessh, &c. (*i. e. serve forth*).

Pevorat⁶⁸ for veel and venyson. — 135.

Take brede and fry it in grece. Drawe (*mix*) it up with broth and vynegar. Take thereto powdor of peper, and falt, and sette it on the fyre. Boile it and messe it forth.

Sawse blanche for capons yfode (*boiled*). — 136.

Take almandes blanchid, and grynd hem al to douft. Temper it up with verjous (*verjuice*) and powdor of gyngynes (*ginger*), and messe it forth.

Sawse noyre for capons yrofted (*roasted*). — 137.

Take the lyver of capons, and roost it wele. Take anyse (*anise-feed*) and greynes de Paris⁶⁹, gynger, canel (*cinnamon*), and a lytill crust of brede, and grinde it smale; add grynde (*bray*) it up with verjous, and with grece of capons. Boyle it, and ferve it forth.

Galyntyne. — 138.

Take crustes of brede, and grynde hem smale. Do thereto powdor of galyngale, of canel, gyngynes (*ginger*), and falt it. Tempre it with vynegar, and drawe it up thurgh a straynor, and messe it forth.

Gyngen⁷⁰. — 139.

Take payndemayn (*white bread*), and pare it clene, and funde (*steep*) it in vynegar. Grynde it, and temper it with vynegar, and with powdor gynger, and falt; drawe it thurgh a stynor (*strainer*), and ferve forth.

Verde

⁶⁸ "Pevorat." Peverade, from the pepper of which it is principally composed. Pegge.

⁶⁹ "Greynes de parys." These are probably what are now called "grains of paradise," small pungent seeds, brought from the East Indies, much resembling Cardamum seeds, in appearance; but in properties approaching nearer to pepper. Percy's North. Household Book, notes, p. 415.

⁷⁰ "Gyngen." From the powder of ginger used therein. Pegge.

Verde sawse (*green sauce*). — 140.

Take parsel, mynt, garlek, a litul serpell (*wild thyme*) and sawge (*sage*); a litul canel, gynger, piper, wyne, brede, vynegar, and salt; grynde it smale with safron, and messe it forth.

Sawse noyre for malard. — 141.

Take brede and blode iboiled, and grynde it, and drawe it thurgh a cloth with vynegar. Do thereto powdor of gynger; and of peper, and the grece of the malard (*mallard*). Salt it, boile it wel, and serve it forth.

Cawdel for gees. — 142.

Take garlec and grynde it smale. Safron, and floer therewith, and salt; and temper it up with cowe mylke; and seeth it wel, and serve it forth.

Chawdon (*sauce*) for swannes⁷¹. — 143.

Take the lyvers and the offall⁷² of the swannes, and do (*put*) it to seeth in gode broth. Take it up. Take out the bonys. Take and hewe the flessh smale. Make a lyor (*mixture*) of crustes of brede, and of the blode of the swann ysoden (*boiled*); and do thereto powdor of clowes, and of piper (*pepper*), and of wyne, and salt; and seeth it, and cast the flessh thereto ihewed (*cut in pieces*), and messe it forth with the swan.

Sawse camelyne (qy.) — 144.

Take raysons of corance (*currants*) and kyrnels of notys (*nuts*), and crustes of brede, powdor of gynger, clowes, floer of canel; by (*bray*) it wel togyder, and do it thereto. Salt it, temper it up with vynegar, and serve it forth.

Lumbard Mustard. — 145.

Take mustard seed and waishe it, and drye it in an ovene. Grynde it drye. Sarfe (*sift*) it thurgh a sarfe (*sieve*). Clarifie hony with wyne, and vynegar, and stere (*stir*) it wel togedre, and make it thikke ynowz (*enough*). And whan thou wilt spende (*use*) thereof, make it thinne with wyne.

Nota. — 146.

Cranes⁷³ and herons shal be armed⁷⁴ with lardes of fwyne; and eten with gynger.

Nota.

⁷¹ A variety of birds and fish were used as viands by our ancestors, which are now never found at the English table. Among the rest, the swan was highly esteemed by them; and constantly made a dish at all royal, and other grand entertainments. The number of swans consumed at the Earl of Northumberland's table, during the year amounted to twenty. Regular warrants were issued out by the domestic council which regulated the family, to the game-keepers, or baliffs, for five swans to be dressed on Christmas day; two on St. Stephen's day; two on St. John's day; two on Childermas day; two on St. Thomas's day; three on New year's day; and four for Twelfth day. Percy Northum. Book, p. 108.

⁷² *Extā*, gibbles. Pegge.

⁷³ "Cranes." These birds, from their common appearance at the old English table, appear to have been formerly very numerous in this country; it is Mr. Pennant's opinion that they have long since forsaken it. Brit. Zool. The crane was a favorite dish in the conqueror's time; and so partial was that monarch to it, that the introduction, of one, *under-roasted*, to his table had nearly cost Eudo Dapifer, one of the most powerful adherents William, a violent blow from the irritated epicure. Vide supra et Dug. Bar. p. 109.

⁷⁴ "Armed." In this place the word means simply, larded with bacon fat; in others armed may probably be understood enarmed, (as in Leland's Collect. 4. p. 225) that is adorned with coats of arms; a favorite decoration of dishes in ancient times.

Nota. — 147.

Pokok (*peacock*) and partruch (*partridge*) shal be parboiled, lardid, and roasted; and eten with gyngener.

Fry blanchid. — 148.

Take almandes blanchid, and grynde hem al to doust; do thise in a thinne foile (*paste*). Close it thereinne fast; and fry it in oile. Clarifie hony with wyne, and bake it therewith.

Fritors (*fritters*) of pasternakes of apples. — 149.

Take skyrwates (*skirrits*), and pasternakes (*qy. parsnips*), and apples, and parboile hem. Make a bator (*batter*) of floer and ayren (*eggs*), cast thereto ale⁷⁵, safron, and salt; wete (*moisten*) hem in the bator, and frye hem in oile, or in grece. Do thereto almandes mylk; and serve it forth.

Fritors of mylke. — 150.

Take of cruddes (*curds*), and presse out the wheyze (*whey*). Do thereto sum (*some*) whyte of ayren (*eggs*). Fry hem. Do (*put*) thereto; and lay on fugar, and messe forth.

Fritors of erbes (*herbs*). — 151.

Take gode erbes. Grynde hem and medle (*mix*) hem with floer and water; and a lytel zeff (*yeast*) and salt, and frye hem in oyle; and ete hem with clere hony.

Rasyols (*qy.*) — 152.

Take fwyne lyvors, and seeth hem wel. Take brede and grate it. And take zolkes of ayren (*eggs*) and make hit sowple (*supple*); and do thereto a lytull of lard, carnoun lyeche a dee (*cut like dice*), chese gratyd, and whyte grece (*lard*), powdor-douce, and of gynger; and wynde (*roll*) it to balles, as grete as apples. Take the calle of the fwyne, and cast evere (*each*) by hymself thereinne. Make a cruft in a trape (*pan*); and lay the balles thereinne, and bake it; and whan they both ynowz (*enough*), put thereinne a layor (*mixture*) of ayren (*eggs*), with powdor-fort and safron; and serve it forth.

Whyte mylates (*qy.*) — 153.

Take ayren (*eggs*) and wryng hem thurgh a cloth. Take powdor-fort, brede igrated (*grated*), and safron, and cast thereto a gode quantite of vynegar with a litull salt, medle (*minge*) all yfere (*together*). Make a foile (*paste*) in a trap (*dish*), and bake it wel thereinne; and serve it forth.

Crustardes

⁷⁵ "Ale." This beverage was known in England at a very early period. The ancient Britons expressed a liquor from barley, which was their common drink. Diod. Sic. Bib. The Saxon and Dane delighted in ale, and metheglin; and everlasting potations of these liquors constituted (in their opinion) the chief joys of immortality. Tacitus de Mor. Germ. Sheringham de Orig. Ant. Gent. Brewing with hops was however of much later date, probably about the 15th century. Stowe gives us an ancient receipt for making beer, as follows; "To brewe beere, ten quarters of malte, two quarters of wheate, two quarters of oates, forty pounce weyght of hoppes. To make sixty barrylls of songel beer." Stowe's Chron. of London. In Mr. Strutt's "View of the manners, customs, &c." 1790, vol. III. p. 72. is a long account, from an Harleian MS. of the mode formerly pursued in making ale, previous to the introduction of hops.

Cruftardes (*pies*) of flefh.

— 154.

Take pejons (*pigeons*) and fmale bryddes; fmyte hem in gobbetts (*pieces*), with verjaws (*verjuice*). Do (*put*) thereto faffron. Make a cruft in a trape (*dish*), and pynche it; and cowche (*place*) the flefh therein; and caft thereinne raifons, corance (*currants*), powdor-douce, and falt. Breke ayren and wring hem thurgh a cloth, and fwyng the fewe of the therewith, and helde (*caft*) it uppon the flefh. Cover it and bake it wel, and ferve it forth.

Mylates of pork.

— 155.

Hewe pork al to pecys, and medle (*mix*) it with ayren (*eggs*) and chefe igrated (*grated*). Do (*add*) thereto powder-fort, fafron, and pyneres⁷⁵, with falt. Make a cruft in a trape (*dish*); bake it wel thereinne, and ferve it forth.

Cruftardes of fyfhe.

— 156.

Take loches, lamprons, and eelis. Smyte hem on pecys, and ftewe hem with almandes mylke and verjous (*verjuice*). Frye the loches in oile as tofore (*before*); and laye the fyfhe thereinne. Caft thereon powdor-fort, powdor-douce, with rayfons corance (*currants*) and prunes damyfyngs (*damaſcene plumbs*). Take galyntyne and the fewe (*liquor*) thereinne, and fwyng it togyder, and caft in the trape (*dish*); and bake it, and ferve it forth.

Cruftardes of erbis on fyfsh day.

— 157.

Take gode erbis (*herbs*) and grynde hem fmale with wallenotes (*walnuts*) pyked clene, a grete portion. Lye (*mix*) it up almoſt with as myche (*much*) verjous (*verjuice*) as water. Seeth it wel with powdor and fafron, withoute falt. Make a cruft in a trape (*dish*), and do the fyfhe thereinne unftewed with a litel oile, and gode powdor; whan it is half ybake (*baked*) do the fewe (*liquor*) thereto, and bake it up. If thou wilt make it clere of fyfsh, feeth ayren harde, and take out the zolkes (*yolks*), and grinde hem with gode powdors, and alye it up with gode ftewes, and ferve it forth.

Leſhes fryed in Lenton (*Lent*).

— 158.

Drawe a thick almande mylke with water. Take dates, and pyke hem clene, with apples and peeres, and mynce hem with prunes damyfyngs. Take out the ſtones out of the prunes, and kerve the prunes a two (*cut them in two*). Do thereto raifons, fugar, floor of canel, hoole macys and clowes (*cloves*) gode powdors and falt. Color hem up with fandres (*sandal wood*). Meng (*mingle*) thiſe with oile. Make a coffyn (*of paſte*) as thou dideſt before, and do (*put*) this fars (*ſeaſoned mixture*) thereinne; and bake it wel and ferve it forth.

Waſtels yfarced (*ſtuffed loaves*).

— 159.

Take a waſtel (*vide ſupra*), and hewe out the crinnes (*crumbs*). Take ayren (*eggs*) and ſheepis tallow (*mutton fat*) and the crinnes of the ſame waſtell, powdor-fort, and falt with

⁷⁵ "Pyneres." We have cones brought hither from Italy full of nuts, or kernels, which upon roaſting come out of their *capſulæ*, and are much eaten by the common people, and theſe perhaps may be the thing intended. Pegge.

with safron, and raifons corance (*currants*), and medle (*mix*) alle thise yfere (*together*), and do it in the wastel. Close it, and bynde it fast togidre, and seeth it wel.

Sawge (*sage*) yfarced. — 160.

Take sawge; grynde it and temper it up with ayren (*eggs*). A sawcyfter (*qy.*), and kerf hym to gobettes (*pieces*), and cast it in a possynet (*dish or pan*), and do therewith grece, and frye it. Whan it is fryed ynowz (*enough*), cast thereto sawge, with ayren. Make it not to harde. Cast thereto powdor-douce. Messe it forth. If it be in Ymber days, take sawge, butter, and ayren, and lat it stonde wel by the fause (*become thick with the sauce*), and serve it forth.

Sawgeat (*from the sage used*). — 161.

Take pork, and seeth it wel, and grinde it smale, and medle (*mingle*) it with ayren and brede ygrated (*grated*). Do thereto powdor-fort and safron, with pynes and salt. Take and close litull balles in foiles (*leaves*) of sawge. Wete it with a bator (*batter*) of ayren, and fry it, and serve it forth.

Cryspes (*fritters or pancakes*). — 162.

Take floer of payndemayn (*white bread*), and medle (*mingle*) it with white grece over the fyre, in a chawfer (*chaffing dish*), and do the bator (*batter*) thereto queyntlich (*nicely*) thurgh thy fyngors, or thurgh a skymor; and lat it quayle (*qy. cool*) a litell, so that they be hool thereinne. And if thou wilt, color it with alkenet yfondyt (*dissolved*). Take hem up, and cast thereinne fugar, and serve hem forth.

Cryspels. — 163.

Take and make a foile (*crust*) of gode past as thynne as paper. Kerve it out and fry it in oile, other (*or*) in the grece; and the remnant (*i. e. as for the remnant*) take hony clarified, and flaunne (*custard*) therewith, alye (*mix*) hem up, and serve hem forth.

Tartee. — 164.

Take pork yfode (*boiled*). Hewe it, and bray it. Do (*put*) thereto ayren (*eggs*), raifons, fugar, and powdor of gynger, powdor-douce, and smale briddes (*birds*) thereamong, and white grece. Take prunes, safron, and salt, and make a crust in a trape (*dish*), and do the fars (*mixture*) thereinne; and bake it wel, and serve it forth.

Tart in Ymbre-day (*Ember-day*). — 165.

Take and parboile oynons. Presse out the water and hewe hem smale. Take brede and bray it in a mortar, and temper it up with ayren (*eggs*). Do thereto butter, safron, and salt, and raifons corans (*currants*), and a little fugar with powdor-douce, and bake it in a trape (*dish*), and serve it forth.

Tart de Bry (*qy.*) — 166.

Take a crust ynche (*inch*) depe in a trape (*dish*). Take zolkes (*yolks*) of ayren rawe, and chese ruayn (*qy. Roan, from the country*), and medle (*mingle*) it and the zolkes together. And do thereto powdor gynger, fugar, safron, and salt. Do it in a trape (*dish*), bake it, and serve it forth.

Tart de Brymlent (*Midlent*). — 167.

Take fyges and raysons, and waifshe hem in wyne, and grinde hem smale with apples and peres clene ypiked (*picked*). Take hem up, and cast hem in a pot with wyne and sugar. Take salwar (*calver*) salmon yfode (*boiled*), other (*or*) codlyng, other haddock, and bray hem smale, and do thereto white powdors, and hool spices, and salt; and seeth it; and whanne it is fode (*boiled*) ynowz, take it up, and do (*put*) it in a vessell, and lat it kele (*cool*). Make a coffyn (*in paste*) an ynche depe, and do the fars (*mixture*) therein. Plant it bove (*on the top*) with prunes and damysyns; take the stones out, and with dates quarte rede (*quartered*), and piked clene; and cover the coffyn, and bake it wel, and serve it forth.

Tartes of flesh. — 168.

Take pork yfode (*boiled*), and grynde it smale. Take harde eyren ifode (*boiled*), and ygronde (*brayed*), and do thereto, with chese ygronde. Take gode powdor, and hool spices, sugar, safron, and salt, and do therto. Make a coffyn as to feel sayde (*gy.*), and do this thereinne, and plant it with smale briddes istyned, and conynges (*coneyes*), and hewe hem to smale gobbettes, and bake it as tofore (*before*), and serve it forth.

Tartletes. — 169.

Take veel yfode, and grynde it smale. Take harde eyren ifode, and ygrond, and do thereto with prunes hoole (*whole*); dates icorved (*cut to pieces*), pynes, and raisons corance (*currants*), hool spices, and powdor, sugar, salt; and make a litell coffyn, and do this fars thereinne, and bake it, and serve it forth.

Tartes of fyfshe. — 170.

Take eelys and famon, and smyte hem on pecys, and stewe it in almand mylke, and verjous (*verjuice*). Drawe up (*mix*) on almand mylk with the stewe. Pyke out the bones clene of the fyfsh, and save the myddell pece hoole of the eelys, and grinde that oother fyfsh smale. And do thereto powdor, sugar, and salt, and grated brede; and fors (*stuff*) the eelys therewith, there as (*where*) the bonys were. Medle (*mix*) the oother dele (*part*) of the fars (*mixture*) and the mylk togider, and color it with sandres (*sandal-wood*). Make a crust in a trape (*dish*) as before; and bake it therein and serve it forth.

Sambocade (*as made of the sambucus or elder*). — 171.

Take and make a crust in a trape (*dish*), and take a cruddes (*curd*), and wryng out the wheyze (*whey*), and drawe hem thurgh a stynor (*strainer*). And put in the stynor crustes. Do thereto sugar, the thridde part and fomdel (*some*) whyte of ayren (*eggs*), and shake thereinne blomes of elren (*elder-flowers*), and bake it up with curose (*care*), and messe it forth.

Erbolates (*confection of herbs*). — 172.

Take parsel, myntes (*mint*), faveray, and sauge, tansey, vervayn, clarry, rewe, ditayn, fenel, southrenwode; hewe hem, and grinde hem smale; medle hem up with ayren (*eggs*). Do butter in a trape (*dish*), and do (*put*) the fars (*mixture*) thereto, and bake, and messe it forth.

Nyfebek

Nysebek (qy.) — 173.

Take the thridde part of fowre (*four*) dokkes, and floer thereto, and bete it togeder tyl it be as towhe as any lyme. Cast thereto salt; and do it in a dyshe holke (qy.) in the bothom (*bottom*), and let it out with thy fingers queynchche (*carefully*) in a chowfer (*chaffing-dish*) with oile. And frye it wel. And whan it is ynowz (*enough*), take it out, and cast thereto fugar, &c.

For to make pomes dorryle, and other thynges. — 174.

Take the lire of pork rawe, and grynde it smale. Medle (*mix*) it up with powdorfort, safron, and salt, and do (*put*) raisons of corance (*currants*). Make balles thereof; and wete it wele in white of ayren (*eggs*), and do it to seeth in boillyng water. Take hem up, and put hem on a spyt. Roost hem wel, and take parsel ygronde (*brayed*), and wryng it up with ayren and a plenty of floer, and laterne aboyte the spyt (*i. e. shake it over the spit*). And if thou wilt, take for parsel, safron, and serve it forth.

Cotagres (qy.) — 175.

Take and make the self fars (*same mixture*); but do thereto pynes and fugar. Take an hole rowsted cok. Pulle hym (*i. e. in pieces*), and hylde hym (*cast him*) al togyder, fave the legges. Take a pigg, and hilde (*skin*) hym from the middes (*middle*) downward. Fylle him ful of the fars (*mixture*), and sowe hym fast togyder. Do (*put*) hym in a panne, and seeth hym wel; and whan thei bene isode (*boiled*), do hem on a spyt and roost it wele. Color it with zolkes of ayren and safron. Lay thereon foyles (*leaves*) of gold and silver, and serve hit forth.

Hert rowee (*hart roes*). — 176.

Take the mawe of the grete swyne, and fyve other sex (*five or six*) of pigges mawe. Fyle hem full of the self fars (*mixture*), and sowe hem fast. Parboile hem. Take hem up, and make smale prews (*perhaps flat cakes, or balls*) of gode past and frye hem. Take these prews yfryed, and seeth (*corrige, stick*) hem thicke in the mawes, on the fars (*mixture*) made after (*like*) an urchon (*hedge-hog*) withoute legges. Put hem on a spyt, and roost hem, and color hem with safron, and messe hem forth.

Potews (qy.) — 177.

Take pottes of erbes lytell of half a quart, and fyll hem full of fars of pome-dorryes (*vide No. 174*); other (*or*) make with thyn honde, other (*or*) in a moolde, pottes of the self (*same*) fars. Put hem in water and seeth hem up wel. And whan they both ynowz (*enough*); breke the pottes of erbes, and do the fars on the spyt, and roost hem wel. And whan thei both (*are*) yrosted, color hem as pome-dorryes. Make of litull prewes gode past; frye hem, other (*or*) roost hem wel in grece, and make thereof eerys (*ears*) to pottes (*for the pots*) and color it. And make rosys (*roses*) of gode past, and frye hem, and put the steles (*stalks*) in the hole there (*where*) the spyt was, and color it with white, other (*or*) rede, and serve it forth.

Sacchus.

⁷⁶ "Pomes dorryle." So named from the balls and the gilding. *Pommes dorées*, golden apples. Cotgrave. Pegge.

Sacchus (*probably sacks*). — 178.

Take smale fachellis (*fatchels*) of canvas, and fille hem full of the same fars (*vide No. 174.*) and seeth hem; and whan they both are enowz (*enough*), take of the canvas. Rost hem, and color hem, &c.

Bursews (qy.) — 179.

Take pork. Seeth it, and grynde it smale with sodden ayren (*boiled eggs*). Do thereto gode powdors, and hole spices, and salt, with sugar. Make thereof smalle balles, and cast hem in a bator (*batter*) of ayren, and wete (*here I apprehend it means roll*) hem in floer; and frye hem in grece as frytors (*fritters*), and serve hem forth.

Spynoches (*spinage*) yfryed. — 180.

Take spynoches. Parboile hem in seething water. Take hem up, and presse out of the water, and hem (*hewe*) in two. Frye hem in oile clene, and do thereto powdor, and serve forth.

Benes (*beans*) yfryed. — 181.

Take benes and seeth hem almost til they bersten (*burst*). Take and wryng out the water clene. Do thereto oynons yfode (*boiled onions*) and ymynced, and garlec therewith. Frye hem in oile, other (*or*) in grece; and do thereto powdor-douce, and serve it forth.

Rysheaws (*probably rasbers*) of fruyt. — 182.

Take fygges and raifons. Pyke (*pick*) hem, and waifshe hem, in wyne. Grynde hem with apples and peeres ypared, and ypiked clene. Do thereto gode powdors, and hole spices. Make balles thereof. Frye in oyle, and serve hem forth.

Daryols (qy.) — 183.

Take creme of cowe mylke, (*or*) of almandes. Do thereto ayren (*eggs*), with sugar, fafron, and salt. Medle it yfere (*mix it together*). Do it in a coffyn of two ynche depe; bake it wel, and serve it forth.

Flaumpeyns. — 184.

Take fat pork yfode (*boiled*). Pyke it clene. Grynde it smale. Grynde chese, and do thereto; with sugar, and gode powdors. Make a coffyn of an ynche depe, and do this fars (*mixture*) therein. Make a thynne foile (*crust*) of gode past, and kerve out thereof smale poyntes (*little angular pieces*). Frye hem fars, and bake it up in, &c.

Chewetes on fleshe day. — 185.

Take the lire (*flesh*) of pork, and kerve it al to pecys; and hennes therewith; and do it in a panne, and frye it, and make a coffyn as to (*for*) a pye, smale, and do thereinne, and do thereuppon zolkes of ayren, harde; powdor of gynger, and salt. Cover it, and frye it in grece, other (*or*) bake it wel, and serve it forth.

Chewetes

Chewetes on fyfsh day. — 186.

Take turbot, haddock, codlyng, and hake; and feeth it. Grynde (*bray*) it fmale; and do thereto dates ygronden, rayfons, pynes, gode powdor and falt. Make a coffyn as toforefaide. Clofe this therein; and frye it in oile, other (*or*) ftue it in gynger, fugar, other (*or*) in wyne; other (*or*) brake it, and ferve forth.

Haftletes of fruyt. — 187.

Take fyges iquarterid (*cut into quarters*). Rayfons hool, dates and almandes hoole; and ryne (*run*) hem on a fpyt, and rooft hem; and endore (*endorse*) hem as pome dorries, and ferve hem forth.

Comadore (qy.) — 188.

Take fyges and rayfons; pyke (*pick*) hem and waifshe hem clene. Skalde hem in wyne. Grynde hem right fmale. Caft fugar in the felf (*same*) wyne; and fonde it togyder. Drawe it up thurgh a ftynor (*strainer*), and alye (*mix*) up the fruyt therewith. Take gode peerys and apples, pare hem and take the beft. Grynde hem fmale, and caft thereto. Set a pot on the fuyres (*fire*) with oyle, and caft alle thife thinges thereinne, and ftere (*stir*) it warliche (*carefully*), and kepe it wel fro brenyng (*burning*). And whan it is fyned, caft thereto powdors of gynger, of canel (*cinnamon*), of galyngale; hool clowes, floer of canel, and macys hoole. Caft thereto pynes a litel fryed in oile and falt; and whan it is ynow fyned, take it up and do it in a vefsel, and lat it kele (*cool*); and whan it is colde kerve out with a knyf, fmale pecys of the gretneffe and of the length of a lytel fynger, and clofe it faft in gode paft, and frye hem in oile, and ferve forth.

Chaftletes ⁷⁷. — 189.

Take and make a foyle (*crust*) of gode paft, with a roller, of a foot brode, and lynger by cumpas (*i. e. and long in proportion*). Make foure coffyns of the felf (*same*) paft, uppon the rolleres, the gretneffe of the fmale of thyn arme, of fix ynche deepneffe. Make the gretuft in the myddel. Faften the foile in the mouth upwarde, and faften thee (*thou*) other foure in every fide. Kerve out keyntlich (*quaintly, properly*) kyrnels (*battlements*) above in the manner of bataiwyng (*embatteling*), and drye hem harde in an ovne, other (*or*) in the fune. In the myddle coffyn do a fars (*mixture*) of pork, with gode pork and ayren rawe with falt, and color it with fafron; and do in another creme of almandes; and helde (*cast*) it in another creme of cove mylke with ayren; color it with fandres (*sandal-wood*). Another manner. Fars of fyges of rayfons, of apples, of peeres, and hold it in bron (*make it brown*). Another manner. Do fars as to frytors blanchid, and color it with grene. Put this to the ovne, and bake it wel, and ferve it forth with ew ardant (*hot water*).

For to make twoo pecys of flefsh to faften togyder. — 190.

Take a pece of frefsh flefsh, and do it in a pot for to feeth. Or take a pece of frefsh flefsh and kerve it al to gobetes. Do it in a pot to feeth; and take the wofe of comfrey and put it in the pot to the flefsh, and it fhall faften another; and fo ferve it forth.

Pur

⁷⁷ "Chaftletes." Little caftles, as is evident from the kernelling and the battlements mentioned. "Caftles of jelly templewife made." *Lel. Coll.* 4. p. 227. Pegge.

Pur fait ypcras. — 191.

Treys unces de canell; et 3 unces de gyngener; spykenard de spayn le pays dun denerer (*le poys d'un denier*;) garyngale; (*galyngale*;) clowes; gylofre; pocurer long (*i. e. poivre long*;) noiez mugadez (*muscadex*;) maziozame; (*marjorame*;) cardemonij (*cardamones*;) de chescun 1 quarter douce (*d'ouce*); grayne & de paradys; floer de queynel (*qy.*), de chescun di (*dimid.*) unce, de toutes soit fait powdor, &c.

For to make blank mange. — 192.

Put rys (*rice*) in water al a nyzt (*all night*), and at morowe, waifshe hem clene. Afterward put hem to the fyres fort (*a fierce fire*) the they berst (*burst*), and not to myche. Sfithen (*then*) take brawn of capons, or of hennes, foden, and drawe (*make*) it smale. After take mylke of almandes, and put it to the rys, and boile it; and whan it is yboiled, put in the brawn and alye (*mix*) it therewith, that it be wel chargeant (*stiff*); and mung it fyneliche wel (*stir it very well*), that it fit not (*adheres not*) to the pot. And whan it is ynowz and chargeant, do thereto sugar gode part; put therein almandes fryed in white grece (*lard*), and dresse it forth.

For to make blank desire. — 193.

Take brawn of hennes or of capons yfoden without the skyn, and hewe hem as smale as thou may (*you can*). And grinde hem in a mortar. After take gode mylke of almandes, and put the brawn therein; and stire (*stir*) it wel togyder and do hem to seeth; and take floer of rys and amydon and alye it, so that it be chargeant (*stiff*); and do (*put*) thereto sugar a gode plenty, and a plenty of white grece (*lard*). And when it is put in disshes, strewe uppon it blanche powdor, and thenne put in blank desire, and mawmenye (*vide next number*) in disshes togider, and serve forth.

For to make mawmenny. — 194.

Take the chese, and of flessh of capons or of hennes, and hakke smale in a mortar. Take mylke of almandes, with the broth of freifsh beef, other (*or*) freifsh flessh. And put the flessh in the mylke, other (*or*) in the broth, and set hem to the frye (*corrige fire*); and alye (*mix*) hem up with floer of rys (*rice*) or gaftbon (*qy.*) or amydon, as chargeant as the blank desire; and with zolkes of ayren and safron for to make it zelow (*yellow*). And when it is drest in disshes with blank desire, styk above clowes de gilofre, and strewe powdor of galyngale above, and serve it forth.

The pety pruant (*qu.*) — 195.

Take male marow (*qu.*), hole parade (*qu.*), and kerve it rawe. Powdor of gynger, zolkes of ayren, dates mynced, raisons of corance, salt a lytel. And loke that thou make thy past with zolkes of ayren, and that no water come thereto. And forme thy coffyn, and make up thy past.

Payn puff (*qu.*) — 196.

Eodem modo fait (*in the same manner make*) payn puff; but make it more tendre the past; and loke the past be ronde of the payn puff, as a coffyn and a pyc.

XPLICIT⁸¹.

The

⁸¹ The word was intended to be "Explicit," the initial letter was probably omitted for the reason mentioned in note (1).

The following Memorandum at the end of the roll.

"Antiquum hoc monumentum oblatum et missum est majestati vestræ vicesimo
"septimo die mensis Julii, anno regni vestri fælicissimi vicesimo viij ab humilimo vestro
"subdito, vestræque majestati fidelissimo.

"Ed. Stafford,

"Hæres domus subversæ Buckinghamiens."

N. B. He was Lord Stafford, and called Edward.

No. 2.

ANCIENT COOKERY. A. D. 1381.

HIC INCIPIUNT UNIVERSA SERVICIA TAM DE CARNIBUS-QUAM DE PISSIBUS.

1. For to make furmenty.

NYM: (*take*) clene wete (*wheat*), and bray it in a morter wel, that the holys (*bulls*) gon al of, and feyt (*feeth*) yt til it breste (*burst*), and nym yt up, and lat it kele (*cool*), and nym fayre (*clean*) fresch broth, and swete mylke of almandys, or swete mylke of kyne, and temper yt al. And nym the yolkys of eyryn (*eggs*). Boyle it a lityl, and set yt adon (*down*), and messe yt forthe wyth fat venyson and fresch moton.

2. For to make pise (*pease*) of Almayne.

Nym wyte pifyn (*peas*), and wasch hem, and feeth hem a gode wyle. Sithsyn (*then*) wasch hem in golde (*cold*) watyr, unto (*until*) the holys (*bulls*) gon of alle in a pot; and kever it wel, that no breth passe owt; and boyle hem ryzt wel; and do (*put*) thereto god mylke of almandys, and a party of flour of ris, and salt, and safron, and messe yt forthe.

3.

Cranys and herons schulle be enarmed (*enarmed*) wyth lardons of fwyne and rostyde, and etyn wyth gyngynyr (*ginger*).

4.

Pecokys and partrigchis (*partridges*) schul ben yparboyld, and lardyde, and etyn wyth gyngenyr.

5. Mor-

"Nym." To *nim* (from the Ang. Sax. *niman*) formerly signified to take, or lay hold of, in a good sense. It has now changed its signification, and means to purloin, or steal. Vide Lye's Jun. Etym. Ang. in Verb.

5. Morterelys (*mortrews supra*).

Nym hennyn (*bens*) and porke, and feth hem togedere. Nym the lire (*flesh*) of the hennyn, and the porke, and hakkyth (*cut*) smale, and grynd hit al to dust (*bray it to a paste*), and wyte bred therwyth. And temper it wyth the felve (*same*) broth, and wyth heyryn (*qu. herrings*), and colure it with safron; and boile it and disch it, and cast thereon powder of peper, and of gyngynyr, and ferve it forthe.

6. Caponys (*capons*) in concys.

Schal be fodyn (*boiled*). Nym the lire (*flesh*), and brek (*bruise*) it smal in a mortar, and peper, and wyte bred therewyth; and temper it wyth ale, and ley (*mix*) it with the capons. Nym hard fodyn eyryn (*eggs*), and hewe the wyte smal, and haste (*cast*) thereto; and nym the zolkys al hole, and do hem in a dysch, and boyle the capons, and colowre it wyth safron, and salt it, and messe it forthe.

7. Hennys (*bens*) in bruet (*broth*).

Schullyn (*ball*) be scaldyd, and fodyn wyth porke, and grynd pepyr, and comyn bred, and ale, and temper it wyth the felve broth; and boyle, and colowre it wyth safron, and salt it, and messe it forthe.

8. Harys (*hares*) in cenee (*probably Cinee No. 51*).

Schul be parboylyd, and lardy, and rostid; and nym onyons, and mynce hem rizt (*right*) smale; and fry hem in wyte gres (*lard*), and grynd peper, bred, and ale, and the onions thereto, and colowre it with safron, and salt it, and ferve it forth.

9. Haris in talbotays. (*qu.*)

Schul be hewe in gobbettys (*cut into pieces*), and fodyn with al the blod. Nym bred, piper, and ale, and grynd togedere, and temper it with the felve (*same*) broth, and boyle it, and salt it, and ferve it forth.

10. Conynggys (*rabbits*) in gravey.

Schul be fodyn and hakkyd in gobbettys and grynd gyngynyr, galyngale, and canel. And temper it up with god almand mylk; and boyle it; and nym macys, and clowys, and keft (*cast*) therein, and the conynggis also; and salt hym, and ferve it forthe.

11. For to make colys.

Nym hennys and schald hem wel; and feth hem after; and nym the lire (*flesh*), and hak yt smal, and bray it with otyng grotys (*oaten grits*) in a mortar, and with wyte bred; and temper it up wyth the broth. Nym the grete bonys, and grynd hem al to dust, and keft (*cast*) hem al in the broth, and mak it thorw (*strain in through*) a clothe, and boyle it, and ferve it forthe.

12. For to make noumbles (*vide supra*).

Nym the nomblys of the venyson, and wasch hem clene in water, and salt hem; and feth hem in tweye (*two*) waterys. Grynd peper, bred, and ale, and temper it wyth
the

the secunde brothe, and boyle it; and hak the noumblys, and do theryn, and serve it forthe.

13. For to make blanche brewet de Alyngyn.

Nym kedys (*kids*) and chekenys, and hew hem in morfellys, and seth hem in almand mylk, or in kyne mylke. Grynd gyngyner, galingale, and cast thereto; and boyle it, and serve it forthe.

14. For to make blomanger.

Nym rys (*rice*) and lese (*pick*) hem, and wasch hem clene, and do thereto god almande mylk; and seth hem, til they al to brest; and than lat hem kele (*cool*); and nym the lire (*flesh*) of the hennyn (*hens*), or of capons, and grynd hem smal. Kest (*cast*) thereto, wite grece (*lard*), and boyle it. Nym blanchyd almandys, and safron, and set hem above in the dysche, and serve yt forthe.

15. For to make afronchemoyle.

Nym eyren wyth al the wyte, and myse (*mix*) bred and schepys talwe (*mutton suet*), as grete as dyfes (*dice*). Grynd peper, and safron, and cast thereto. And do (*put*) it in the schepis wombe (*belly*). Seth it wel, and dresse it forthe, of brode leches thynne (*upon broad thin crusts*).

16. For to make brymens.

Nym the tharmys (*guts*) of a pygge, and wasch hem clene, in water and salt; and seth hem wel; and than hak hem smale; and grynd pepyr, and safron, bred and ale, and boyle togedere. Nym wytys of eyren, and knede it wyth flour, and make smal pelotys (*balls*), and frye hem with wyte grees, and do hem in disches above (*upon*) that othere mete, and serve it forthe.

17. For to make appulmos.

Nym appelyn (*apples*) and seth hem, and lat hem kele (*cool*), and make hem thorw a clothe (*strain them through a cloth*); and on flesch dayes kast (*cast*) thereto god fat breyt (*broth*) of bef, and god wyte grees, and fugar, and safron, and almande mylk; on fysch dayes oyle de olyve, and gode powders (*spices ground small*), and serve it forthe.

18. For to make a froys (*fraise*).

Nym veel and seth it wel, and hak it smal, and grynd bred, peper, and safron, and do thereto; and frye yt, and presse it wel upon a bord, and dresse yt forthe.

19. For to make fruturs (*fritters*).

Nym flowre and ayryn and grynd peper and safron and make thereto a batour, and par aplyn (*pare apples*), and kyt hem to brode penys (*probably broad pieces*), and kest hem theryn, and fry hem in the batour wyth fresch grees, and serve it forthe.

20. For to make chanke (*qu*).

Nym porke, and seth it wel, and hak yt smal. Nym eyren (*eggs*) wyth al the wytys, and fwyng hem wel al togedere, and cast gode swete mylke thereto; and boyle yt, and messe it forthe.

21. For to make juffel.

Nym eyryn wyth al the wytys, and mice (*mince*) bred. Grynd peper and fafron, and do thereto, and temper yt, wyth god fresch broth of porke, and boyle yt wel, and messe yt forthe.

22. For to make gees (*geese*) in ochepot (*hotchpot*).

Nym and schald hem wel, and hew hem wel in gobettys, al rawe, and feth hem in her owyn (*own*) grees, and cast thereto wyn or ale a cuppe ful, and myre (*mince*) onyons smal and do thereto; and boyle yt, and salt yt, and messe yt forthe.

23. For to make ayren in breut (*broth*).

Nym water, and welle (*qy.*) yt. And brek eyryn, and haft theryn; and grynd peper and fafron, and temper up wyth fwete mylk, and boyle it, and hakke chese smal, and cast theryn, and messe yt forthe.

24. For to make crayton (*qy*).

Tak checonys (*chickens*) and scald hem, and feth hem, and grynd gyngen other (*or*) pepyr, and comyn (*cummin seed*); and temper it up wyth god mylk; and do the checonys theryn; and boyle hem, and serve yt forth.

25. For to make mylk rost.

Nym fwete mylk, and do yt in a panne. Nyn (*nym*) eyreyn wyth al the wyte, and fwyng hem wel, and cast thereto; and coloure yt wyth fafron, and boyl it tyl yt wexe thykke; and thanne feth (*strain*) yt thorw a culdore (*cullinder*), and nym that levyth (*what remains*), and presse yt up on a bord; and whan yt ys cold larde it, and fcher (*stick*) yt on fchyverys (*skewers*), and rose yt on a grydern (*grid-iron*), and serve yt forthe.

26. For to make cryppys.

Nym flour, and wytys of eyryn, fugur other (*or*) hony, and sweyng togedere; and make a batour (*batter*). Nym wyte grees (*lard*), and do yt in a posnet (*pan*), and cast the batur thereyn, and stury (*stir it*) to thou have many (*till it is formed into many lumps*), and tak hem up, and messe hem wyth the frutours, and serve forthe.

27. For to make berandyles (*qy*).

Nym hennys (*hens*), and feth hem wyth god buf (*good beef*), and whan hi ben fodyn (*when they are boiled*), nym the hennyn, and do away the bonys, and bray smal yn a mortar, and temper yt wyth the broth, and feth yt thorw a culdore (*cullinder*), and cast thereto powder of gyngenyr, and fugur and graynys of powmis-gernatys (*pomegranates*), and boyle yt, and dresse yt in dysches; and cast above clowys, gylofres, and maces, and god powder (*ground spice*), serve yt forth.

28. For to make capons in casselys.

Nym caponys, and schald hem. Nym a penne (*corrige hen*) and opyn the skyn at the hevyd (*head*), and blowe hem tyl the skyn ryse from the fleshe; and do of (*pull off*) the skyn al hole; and feth the lire (*flesh*) of hennyn, and zolkys of heyryn (*eggs*), and god powder,
and

and make a farfure (*stuffing*); and fil ful the skyn, and parboyle yt; and do yt on a spete, and rost yt, and droppe yt wyth zolkys of eyryn, and god powder, rostyng. And nym the caponys body, and larde yt, and roste it; and nym almande mylk, and amydon (*vide supra* No. 37), and mak a batur (*batter*), and droppe the body rostyng, and serve yt forthe.

29. For to make the blank furry.

Tak braun (*brawn*) of caponys, other of hennys, and the thyes, wythowte the skyn; and kerf hem smal als thou mayst, and grynd hem smal in a mortar; and tak mylk of almaundys, and do yn the branne, and grynd hem thanne togedere, and seth hem togeder. And tak flour of rys, other amydon, and lye (*mix*) it, that yt be charchant (*stiff*); and do thereto fugur a god parti, and a party of wyt grees, and boyle yt; and wan yt ys don in dyschis, straw upon blank poudere, and do togedere blank de fury, and manmene, in a dysch, and serve it forthe.

30. For to make manmene (qy).

Tak the thyys, other the flesch of the caponys, fede (*qy*). hem, and kerf hem smal into a mortar; and tak mylk of almandys, wyth broth of fresch buf, and do the flesch in the mylk, or in the broth; and do yt to the fyre, and myng (*minge*) yt togedere, wyth flour of rys, othere of wastelys, als charchant als the blank de fure; and wyth the zolkys of eyryn, for to make it zelow, and safron; and wan yt ys dresfyd in dysches, wyth blank de fure, straw upon clowys of gelofre, and straw upon (*over it*) powdre of galentyn, and serve yt forthe.

31. For to make bruet of Almayne.

Tak partrichys rostyd, and checonys, and qualys rostyd, and larkys ywol (*whole*), and demembre the other; and mak a god cawdel, and dresse the flesch in a dysch, and straw powder of galentyn therupon; styk upon, clowys of gelofre, and serve yt forthe.

32. For to make bruet of Lombardye.

Take chekenys, or hennys, or othere flesch, and mak the colowre als red as any blod; and tak peper, and kanel, and gyngyner bred; and grynd hem in a mortar, and a porcon of bred, and mak that bruer (*broth*) thenne; and do that flesch in that broth, and mak hem boyle togedere, and stury it wel; and tak eggys, and temper hem wyth jus of parcyle (*parsley*), and wryng hem thorwe a cloth; and wan that bruet is boylyd, do that thereto, and meng tham togedere wyth fayr grees, so that yt be fat ynow, and serve yt forthe.

33. For to make blomanger.

Do ris in water al nyzt; and upon the morwe (*morrow*), wasch hem wel, and do hem upon the fyre for to (*till*) they breke, and nozt for to muche. And tak brann of caponis sodyn, and wel ydraw, and smal; and tak almaund mylk, and boyle it wel wyth ris, and wan it is yboylyd, do the flesch therin, so that it be charchaunt; and do thereto a god party of fugure, and wan it ys dresfyd forth in dyschis, straw theron blaunche powder, and strik (*stick*) theron almaundys fryed, wyt wyte grece, and serve yt forthe.

34. For to make sandale that party to blomanger.

Tak flesch of caponys and of pork sodyn; kerf yt smal into a mortar togedere, and bray that wel. And temper it up, wyth broth of caponys, and of pork, that yt be wel charchaunt;

chaunt; also the crem of almaundys. And grynd eggs and safron, or sandres togedere, that it be coloured; and straw upon, powder of galentyn, and strik thereon, clowys, and maces, and serve it forthe.

35. For to make apulmos.

Tak applys, and seth hem, and let hem kele; and after mak hem thorwe a cloth, and do hem in a pot, and kast to that mylk of almaundys, wyth god broth of buf in flesch dayes, do bred ymyed (*minced*) therto. And the fisch dayes do therto oyle of olyve, and do therto fugur, and colour it wyth safron, and strew theron powder, and serve it forthe.

36. For to make mete gelee (*jelly*), that it be wel chariaunt (*sufficiently stiff*.)

Tak wyte wyn, and a party of water, and safron, and gode spicis, and flesch of piggys, or of hennys, or fresch fisch, and boyle them togedere; and after, wan yt ys boylyd, and cold, dres yt in dischis, and serve yt forthe.

37. For to make murrey.

Tak mulbery, and bray hem in a mortar, and wryng hem thorth a cloth; and do hem in a pot over the fyre, and do therto, fat, bred, and wyte greffe, and let it nazt (*not*) boyle, no offer than onys; and do ther'to a god party of fugur, and zif yt be nozt ynowe, colowrd, brey mulburus, and serve yt forthe.

38. For to make a penche of egges.

Tak water, and do it in a panne to the fyre, and lat yt sethe; and after tak eggs, and brek hem, and cast hem in the water; and after tak a chese, and kerf yt on fowr partins (*parts*), and cast in the water; and wanne the chese and the eggys ben wel sodyn, tak hem owt of the water, and wasch hem in clene water, and tak wastel breed, and temper yt wyth mylk of a kow. And after, do yt over the fyre; and after forsy (*season*) yt wyth gyngener, and wyth comyn, and colowr yt wyth safron, and lye yt wyth eggys; and oyle the sewe (*liquor*) wyth boter; and kep wel the chese owt, and dresse the sewe, and dymo (*put more*) eggys ther'on, al ful; and kerf thy chese in lytyl schyms (*pieces*), and do hem in the sewe wyth eggys, and serve yt forthe.

39. For to make comyn.

Tak god almaunde mylk, and lat yt boyle, and do ther'in amydon, wyth flowr of rys, and colowr yt wyth safron; and after dresse yt wyth graynis of pougarnetts (*pomegranates*) other wyth reyfens, zyf thou hast non other; and tak fugur, and do theryn, and serve it forthe.

40. For to make fruturs.

Tak crommys of wyte bred, and the flowris of the fwete appyltre, and zolkys of eggys and bray hem togedere in a mortar; and temper yt up wyth wyte wyn; and mak yt to sethe; and wan yt is thykke, do thereto god spicis of gyngener, galyngale, canel, and clowys, gelofre, and serve yt forth.

41. For to make rosee.

Tak the flowris of rosys, and wasch hem wel in water, and after bray hem wel in a mortar; and than tak almondys, and temper hem, and seth hem; and after tak flesch of capons,

capons, or of hennys, and hac yt smale, and than bray hem wel in a mortar, and than do yt in the rose, so that the flesch acorde wyth the mylk, and so that the mete be charchaunt; and after do yt to the fyre to boyle, and do thereto fugur, and safron, that yt be wel ycolowrd, and rosy, of levys, and of the forseide flowrys, and serve it forth.

42. For to make pommedorry.

Tak buff, and hewe yt smal, al raw, and cast yt in a mortar, and grynd yt, nozt to smal; tak safron and grynd ther'wyth; wan yt ys grounde, tak the wyte of the eyryn, zyf yt be nozt styf. Cast into the buf, poudre of pepyr, olde resyns, and of coronse (*currants*), fet over a panne wyth fayr water, and mak pelotys of the buf; and wan the water, and the pelots, ys wel yboilyd, fet yt adon, and kele yt, and put yt on a broche (*spit*), and rost yt, and endorre (*baste*) yt wyth zolkys of eyrn, and serve yt forthe.

43. For to make tonge de buf (*neat's tongue*).

Nym the tonge of the rether (*the ox or cow*) and schalde and schawe (*scrape*) yt wel and rize clene, and seth yt and sethe. Nym a broche (*larding pin*), and larde yt wyth lardons, and wyth clowys and gelofre and do it rostyng, and drop yt wel yt rostyde, wyth zolkys of eyryn, and dresse it forthe.

44. For to make rew de rumfy.

Nym swynys fet and eyr, and make hem clene, and seth hem, alf wyth wyn, and half wyth water; cast mycyd onyons ther'to, and god spicis; and wan they be ysodyn: nym and rosty hem in a gryder (*grid-iron*), wan it is yrostyde, kest thereto of the selve broth hy lyed wyth, amydonn, and anyeyd (*minced*) onyons, and serve yt forth.

45. For to make bukkenade.

Nym god fresch flesch, wat maner so yt be, and hew yt in smale morselys, and seth yt wyth gode fresch buf; and cast ther'to gode mynced onyons, and gode spicerye, and alyth (*mix*) wyth eyryn, and boyle, and dresse yt forth.

46. For to make spine.

Nym the flowrys of the haw thorn, clene gaderyd, and bray hem al to dust, and temper hem wyth almaunde mylk, and aly yt wyth amydonn, and wyth eyryn wel thykke, and boyle it. and messe yt forth; and flowrys and levys abovy on (*laid upon it*).

47. For to make rosee; and frefee, and swan, schal be ymad in the selve maner.

Nym pyggus, and hennys, and other maner fresch flesch; and hew yt in morselys, and seth yt in wyth wyn, and gyngyner, and galyngale, and gelofr', and canel; and bray yt wel; and kest thereto, and alye yt wyth amydon, other wyth floure of rys.

48. For to make an amendement formete, that ys to salt and over mychyl (*i. e. too salt*).

Nym etemele (*oatmeal*), and bynd yt in a fayr linnen clowt, and lat yt honge in the pot, so that yt thowche nozt (*touch not*) the bottym; and lat it hongy ther'ynne a god wyle;

wyle; and feth (*i. e. then*) fet yt fro the fyre, and let yt kele; and yt schal be fresch ynow, wythoute any other maner licowr ydo ther'to.

49. For to make rapy.

Tak fygys, and reysyns, and wyn, and grynd hem togeder; tak and draw hem thorw a cloth, and do ther'to, powder of alkenet, other of rys; and do ther'to a god quantite of pepir, and vyneger; and boyle it togeder, and messe yt, and serve yt forth.

50. For to make an egge dows (*egerdouce, supra*).

Tak almaundys, and mak god mylk, and temper wyth god wynegar clene; tak reysyns, and boyle hem in clene water, and tak the reysynis, and tak hem owt of the water, and boyle hem wyth mylk, and zyf thow wyl, colowr yt wyth safron, and serve yt forth.

51. For to make a mallard in cyney.

Tak a mallard and pul hym drye, and fwyng over the fyre; draw hym, but lat hym touch no water; and hew hym in gobettys, and do hym in a pot of clene water; boyle hem wel, and tak onyons and boyle, and bred, and pepyr, and grynd togedere, and draw thorw a cloth; temper wyth wyn, and boyle yt, and serve yt forth.

52. For to make a bukkenade.

Tak veel and boyle it; tak zolkys of eggys, and mak hem thykke, tak macis, and powdr of gyngyn', and powder of peper, and boyle yt togeder, and messe yt forth.

53. For to make a roo broth.

Tak parfille, and yfop, and fauge, and hak yt smal, boil it in wyn and in water, and a lytyl powdr of peper, and messe yt forth.

54. For to mak a bruet of farcynesse.

Tak the lyre (*flesh*) of the fresch buf, and bet it al in pecis, and bred, and fry yt in fresch gres; tak it up and drye it, and do yt in a vessel, wyth wyn, and fugur, and powdr of clowys; boyle yt togedere, tyl the flesh have drong the liycour, and take the almande mylk, and quibibz (*cubebs, supra*), macis, and clowys, and boyle hem togeder; tak the flesh, and do ther'to, and messe it forth.

45. For to make a gely.

Tak hoggys fet (*feet*), other pyggys, other crys, other partrichys, other chiconys, and do hem togeder, and feth hem in a pot; and do hem in flowr of canel, and clowys, other or grounde; do ther'to vineger; and tak and do the broth, in a clene vessel of al thys; and tak the flesh, and kerf yt in smal morselys, and do yt therein. Tak powder of galyngale, and cast above, and lat yt kels (*cool*); tak bronches of the lorer tr' and styk over it; and kep yt al so longe as thou wilt, and serve yt forth.

56. For to kepe venison fro restyng (*spoiling*).

Tak venison wan yt ys newe, and cuper it hastely wyth fern, that no wynd may come thereto; and wan thou hast ycuver yt wel, led yt hom, and do yt in a soler (*cellar*),
that

that sonne ne wynd may come ther'to; and dimembr' (*dismember*) it; and do yt in a clene water, and lefyt ther' half a day; and after do yt up on herdeles for to drie; and wan yt ys drye, tak salt and do after thy venifon axit (*as it requires*), and do yt boyle in water, that yt be other so salt, als water of the fee, and moche more; and after, lat the water be cold, that it be thinne; and thanne do thy venifon in the water; and lat yt be therein thre daies and thre nyzt; and after tak yt owt of the water, and salt it wyth drie salt, ryzt wel, in a barel, and whan thy barel ys ful, cuver it hastily, that sunne ne wynd come thereto.

57. For to do away restyn (*rust*) of venifon.

Tak the venifon that ys rest, and do yt in cold water; and after mak an hole in the herthe, and lat yt be thereyn thre dayes and thre nyzt; and after tak yt up, and spot yt wel wyth gret falt of peite (*salt-petre*) there were the restyng ys, and after lat yt hange in feyn water al nyzt or mor'.

58. For to make pondorroge.

Tak partrichis, wit longe filettes of pork, al raw, and hak hem wel smale, and bray hem in a mortar, and wan they be wel brayed, do thereto god plente of pouder, and zolkys of eyryn; and after mak ther'of a farfure (*stuffing*) formed of the gretnesse of a onyon; and after do it boyle in god breth of buf, other of pork; after lat yt kele; and after do it on a broche of hasel (*hazle spit*), and do them to the fere to roste; and after mak god bature of flour' and egg'; on batur' wyt (*one batter white*) and another zelow; and do thereto god plente of fugur; and tak a fethere, or a styk, and tak of the batur', and peynte ther'on above the applyn (*apples*), so that on be wyt, and that other zelow, wel colourd.

EXPLICIT SERVICIUM DE CARNIBUS.

HIC INCIPIT SERVICIUM DE PISSIBUS.

1. For to make Egarduse.

Tak lucys (*pikes*) or tenchis, and hak hem smal in gobett', and fry hem in oyle de olive; and syth (*then*) nym vineger, and the thredde party of fugur, and myncyd onyons smal, and boyle al togeder'; and cast ther'yn clowys, macys, and quibibz, and serve yt forthe.

2. For to make rapy.

Tak pyg' or tenchis, or other maner fresch fysch, and fry yt wyth oyle de olive; and syth nym the crustys of wyt bred, and canel, and bray yt al wel in a mortere, and temper yt up wyth god wyn, and cole (*strain*) yt thorw an herfyve (*hair-sieve*), and that yt be al cole of canel, and boyle yt; and cast ther'in hole clowys, and macys, and quibibz, and do the fysch in dischis, and rape abovyn, and dresse yt forthe.

P

3. For

3. For to make Fygey.

Nym lucys, or tenchis, and hak hem in morfell', and fry hem; tak vyneger, and the thredde party of fugur, myncy onyons smal, and boyle al togedyr; cast ther'yn macis, clowys, quibibz, and serve yt forth.

4. For to make pommys morles.

Nym rys, and bray hem wel, and temper hem up wyth almaunde mylk, and boyle yt; nym applyn and par' hem, and sher hem smal als dicis (*small as dice*), and cast hem ther'yn after the boylyng, and cast fugur wyth al, and colowr yt wyth safron, and cast ther'to pouders, and serve yt forthe.

5. For to make rys moyle (*No. 15, supra*).

Nym rys, and bray hem ryzt wel in a mortar; and cast ther'to god almaunde mylk, and fugur, and salt, boyle yt, and serve yt forth.

6. For to make fowpys dorry.

Nym onyons, and mynce hem smale, and fry hem in oyl dolyf (*olive oil*). Nym wyn, and boyle yt wyth the onyouns; toste wyte bred, and do yt in dischis, and god almande mylk also, and do ther'above, and serve yt forthe.

7. For to make blomanger of fyfch.

Tak a pound of rys, les (*pick*) hem wel, and wasch, and seth tyl they breste; and lat hem kele; and do ther'to mylk of to pound of almandys; nym the perche, or the lopuster, and boyle yt, and kest fugur and salt also ther'to, and serve yt forth.

8. For to make a potage of rys.

Tak rys, and les hem, and wasch hem clene, and seth hem tyl they breste; and than lat hem kele; and seth (*then*) cast ther'to almand mylk, and colour it wyth safron, and boyle it, and messe yt forth.

9. For to make lamprey fresch in galentyne.

Schal be latyn blod atte navel; and schald yt, and rost yt, and ley yt al hole up on a plater, and zyf him (*give him*) forth wyth galentyne, that be mad of galyngale, gyngener, and canel, and dresse yt forth.

10. For to make salt lamprey in galentyne.

Yt schal be stoppit over nyzt in lews (*lewe-warm*) water, and in braan (*bran*), and flowe, and fodyn; and pyl onyons and seth hem, and ley hem al hol by the lomprey, and zif hem forthe wyth galentyne, makyth wyth strong vyneger, and wyth paryng of wyt bred; and boyle it al togeder, and serve yt forthe.

11. For to make lampreys in bruet.

They schulle be schaldyd, and yfode, and ybrulyd upon a gredern (*broiled upon a grid-iron*); and grynd peper and safron, and do ther'to, and boyle it, and do the lomprey ther'yn, and serve yt forth.

12. For

12. For to make a storchon (*sturgeon*).

He schal be shorn in befys (*pieces*), and stepyd over nyzt, and sodyn longe as flesch; and he schal be etyn in venegar.

13. For to make folys in bruet.

They schal be fleyn (*skin'd*), and sodyn, and rostydyd upon a gredern; and grynd peper, and safron, and ale; boyle it wel, and do the sole in a plater, and the bruet above; and serve it forth.

14. For to make oystryn in bruet.

They schul be schallyd (*shelled*), and ysod in clene water; grynd peper, safron, bred, and ale, and temper it wyth broth; do the oystryn ther'ynne, and boyle it, and salt it, and serve it forth.

15. For to make elys in bruet.

They schul be flayn, and ket in gobett', and sodyn; and grynd peper, and safron, other myntys (*or mint*), and persele, and bred, and ale, and temper it wyth the broth, and boyle it, and serve it forth.

16. For to make a lopister.

He schal be rostydyd in his scalys in a ovyn, other by the feer, under a panne, and etyn wyth veneger.

17. For to make porreyne.

Tak prunys fayrist, wasch hem wel and clene, and frot (*shake*) hem wel in fyve, for the jus be wel ywonge; and do it in a pot; and do ther'to wyt gres, and a party of sugur, other hony, and mak hem to boyle togeder'; and mak yt thykke with flowr of rys, other of wastel bred; and wan it is sodyn, dresse it into dischis, and strew ther'on powder, and serve it forth.

18. For to make chireseye (*cherries*).

Tak chiryes at the fest of Seynt John the Baptyst, and do away the stonys; grynd hem in a mortar, and after frot hem wel in a feve, so that the jus (*juice*) be wel comyn owt; and do than in a pot; and do ther'in, feyr gres, or boter, and bred of wastrel ymyd (*crumbled*), and of sugur a god party, and a porcion of wyn; and wan it is wel ysodyn, and ydreffyd in dyschis, stik ther'in clowis of gilofr', and strew ther'on sugur.

19. For to make blank de fur'.

Tak the zolkys of eggs sodyn, and temper it wyth mylk of a kow; and do ther'to comyn, and safron, and flowr' of ris, or wastel bred mycd; and grynd in a mortar; and temper it up wyth the milk, and mak it boyle; and do ther'to wit (*whites*) of egg' corvyn smale; and tak fat chese, and kerf ther'to (*cut into it*), wan the licour is boylyd; and serve it forth.

20. For to make grave enforse.

Tak tyd (*qu.*) gyngener, and safron, and grynd hem in a mortar, and temper hem up wyth almandys; and do hem to the fir', and wan it boylyth wel, do ther'to zolkys of egg' fodyn, and fat chese corvyn in gobettis; and wan it is dresseid in dischis, strawe up on powder of galyngale, and serve it forth.

21. For to make hony doufe.

Tak god mylk of almandys, and rys, and wasch hem wel in a feyr' vessel, and in fayr' hoth water; and after do hem in a feyr towayl (*clean towel*) for to drie; and wan that they be drye, bray hem wel in a mortar al to flowr'; and afterward tak two partyis (*parts*), and do the half in a pot, and that other half in another pot; and colour that on wyth the safron, and lat that other be wyt; and lat yt boyle tyl it be thykke; and do ther'to a god party of fugur, and after dresse yt in tve dischis (*two dishes*); and loke that thou have almandys boylid in water, and in safron, and in wyn; and after frie hem, and set hem upon the fyre; sethith mete (*seth it properly*), and strew ther'on fugur, that yt be wel ycolouryt, and serve yt forth.

22. For to make a potage feneboiles.

Tak wite benes and seth hem in water, and bray the benys in a mortar al to nozt (*very much*); and lat them sethe in almande mylk; and do ther'in wyn and hony, and seth reysons in wyn, and do ther'to, and after dresse yt forth.

23. For to make tartys in applis.

Tak gode applys, and gode spycis, and figys, and reysons, and perys, and wan they are wel ybrayed, colourd wyth safron wel, and do yt in a cofyn, and do yt forth to bake wel.

24. For to make rys alker.

Tak figys, and reysons, and do away the kernelis (*kernels*), and a god party of applys, and do away the paryng of the applis, and the kernelis, and bray hem wel in a mortar; and temper hem up with almande mylk, and menge (*minge*) hem wyth flowr of rys, that yt be wel chariaunt (*stiff*), and strew ther'upon powder of galyngale, and serve yt forth.

25. For to make tartys of fysch owt of Lente.

Mak the cowche (*crust*) of fat chese, and gyngener, and canel, and pur' crym of mylk of a kow, and of helys yfodyn; and grynd hem wel wyth safron; and mak the chowche of canel, and of clowys, and of rys, and of gode spycys, as other tartys fallyth to be.

26. For to make morrey.

Requir' de carnibus ut supra (*vide Part I, No. 37*).

27. For to make flownys (*perhaps custards*) in Lente.

Tak god flowr, and mak a past, and tak god mylk of almandys, and flowr of rys, other amydon; and boyle hem togeder' that they be wel chariaud; wan yt is boylid thykke,

thykke, take yt up, and ley yt on a feyr' bord, so that yt be cold; and wan the cofyns ben makyd, tak a party of, and do upon the coffyns, and kerf hem in schiveris (*cut them to pieces*), and do hem in god mylk of almandys, and figys, and datys, and kerf yt in fowr partyis, and do yt to bake, and serve yt forth.

28. For to make rapee.

Tak the crustys of wyt bred, and reysons, and bray hem wel in a mortar; and after temper hem up wyth wyn, and wryng hem thorw a cloth, and do ther'to canel, that yt be al colouryt of canel; and do ther'to hole clowys, macys, and quibibz; the fysch schal be lucys other tenchis fryid, or other maner fysch, so that yt be fresch, and wel yfryed, and do yt in dischis, and that rape up on, and serve yt forth.

29. For to make a porrey chapeleyn.

Tak an hundred onyons, other an half, and tak oyle de olyf, and boyle togeder' in a pot; and tak almande mylk, and boyle yt, and do ther'to. Tak and make a thynne past of dow, and make thereof as it were ryngis (*rings*); tak and fry hem in oyle de olyve, or in wyte grees, and boil al togedere.

30. For to make formenty on a fischsday.

Tak the mylk of the hasel notis (*hazle nuts*), boyl the wete wyth the aftermelk, til it be dryyd; and tak and colour yt wyth safron; and the ferst mylk cast ther'to, and boyle wel, and serve yt forth.

31. For to make blank de fyry.

Tak almande mylk, and flowr' of rys. Tak ther'to fugur, and boyle thys togeder', and dische yt; and tak almandys, and wet hem in water of fugur, and drye hem in a panne, and plante hem in the mete, and serve yt forth.

32. For to make a pynade or pyvade.

Take hony, and rotys (*roots*) of radich, and grynd yt smal in a mortar, and do yt ther'to that hony, a quantite of broun fugur and do ther'to. Tak powder of peper, and safron, and almandys, and do al togeder'; boyl hem long, and hold yt in a wet bord, and let yt kele, and messe yt, and do yt forth.

33. For to make a balourgly broth.

Tak pikys and spred hem aboard, and helys (*eels*) zif thou haft; fle hem, and ket hem in gobbettys, and seth hem in alf wyn, and half in water. Tak up the pykys and elys, and hold hem hote, and draw the broth thorwe a clothe; do powder of gyngener, peper, and galyngale, and canel into the broth, and boyle yt; and do yt on the pykys and on the elys, and serve yt forth.

EXPLICIT DE COQUINA QUE EST OPTIMA MEDICINA.

thick take it up, and lay it on a dry board, to that it be cold; and when the colour
ben marked, tak a party of, and do upon the collyre, and kepe them in collyre (but it is
to kepe), and do them in god mylk of almonds, and laye, and dawe, and kepe it in
low partye, and do it to bake, and serve it forth.

28. For to make rapet.

Tak the cruys of wyt bred, and rysons, and drye them wel in a mortar; and after
temper them up with wyne, and wring them thow a cloth, and do ther to canel, that it
be al colour of canel, and do ther to hole clowys, maye, and quibbe; the which shall
be lousy other techis fryd, or other manner fryd, to that it be lousy, and wel dryed,
and do it in dishis, and that rapet up, and serve it forth.

29. For to make a porrey chapeyn.

Tak an hundred oysters, other an half, and tak oyle de olye, and boyle togeder in a
pot, and tak almonds mylk, and boyle it, and do ther to. Tak and make a thynne
pall of dow, and make therot as it were syngis (wyne), tak and drye them in oyle de
olye, or in wyte grece, and boll al togeder.

30. For to make formony on a fishday.

Tak the mylk of the fahel roots (which is wyne), best the wene with the stymme, al
it be dryed, and tak and colour it with syngis, and the best mylk call therot, and
boyle wel, and serve it forth.

31. For to make blak de lye.

Tak almonds mylk, and flowe of ryse. Tak ther to legun, and boyle this togeder,
and diche it; and tak almonds, and wet them in water of legun, and drye them in a
panne, and plante them in the more, and serve it forth.

32. For to make a pynde of pynde.

Tak honey, and roys (wyne) of radich, and grynd it smal in a mortar, and do it
ther to that honey, a quantity of brown legun and do ther to. Tak powder of peper, and
loun, and almonds, and do al togeder; boyl them long, and hold it in a wet board,
and let it kepe, and melle it, and do it forth.

33. For to make a balonye broch.

Tak pikys and spred them abroad, and helys (wyne) all this half; the ham, and kepe
them in god mylk, and teth them in ill wyne, and half in water. Tak up the pikys and
claw, and hold them hot, and draw the broth thow a cloth; do powder of gyngere,
peper, and galyngale, and canel into the broth, and boyle it, and do it on the pikys,
and on the ryse, and serve it forth.

EXPLICIT DE COQUINA QUE EST OPTIMA MEDICINA.

ANCIENT COOKERY.

Potage de frumenty.

275* **T**AKE clene qwete (*wheat*) and bray hit wele in a mortar, that tho holles gone alle of, and then feth hit that hit breke in faire watur, and then take hit up and let hit cole, and when thowe wyl noce (*drefs*) hit, put it in a pot, and do therto gode brothe and cowe mylk, or mylk of almondes, and colour hit wythe saffron, and take raw zolkes of eyren and bete hom (*them*) wel in a vessell, and do in the pot, but let hit not boyle aftur; and serve hit forthe.

Grounden benes.

276 Take benes, and drye hom in an oven, and grynde hom at a mylne, and wenowe oute the hulles; and take and wash hom clene, and do hom in a pot and feth hom, and do therto gode broth, and ete hom wyth bacon.

Drawen Benes.

Take benes grounden, and breke hom in a mortar, and drawe hom up wythe gode brothe, and take onyons and mynse hom smal, and sethe hom and do thereto; and colour hit with saffron, and serve hit forthe.

Growell of forse.

277 Take porke and other gode flesche, and sethe it, and make gode growell, and colour hit wyth saffron, and take the lefe of porke sethen, and other porke, and grynde hit smalle, and drawe the grewell thorgh a streynour, and do the porke thereto, and let hit boyle, and serve hit forthe.

Blaunche porre.

Take the qwyte (*white*) of lekes and parboyle hom, and hew hom smal, and take onyons and mynse hom therewith, and do hom in a pot, and put thereto gode broth,

* The numbers in the margin refer to the pages in the MS.

broth, and let hit boyle, and do therto smale briddes (*birds*), and seth hom therewyth, and colour hit wyth saffron, and do therto pouder marchant†, and serve hit forthe.

Cabaches.

- 278 Take cabaches and cut hom on foure, and mynce onyons therewith, and the white of lekes, and cut hom smal, and do all togedur in a potte, and put therto gode broth, and let hit boyle; and colour hit with saffron, and put therto pouder douce, and serve hit forthe.

Joutes on flesh day.

Take cole, and borage, and lang de beeff (*buglofs*), and parsell, and betes, and arage, and avence, and vyolet, and faveray, and fenelle, and sethe hom; and when thei ben sothen, (*boiled*) take and presse oute clene the watur, and hewe hom smalle, and do hom in a pot, and put thereto gode brothe, and let hit sethe, and serve hit forthe.

Rapes (*turneps*) in potage.

- 279 Take rapes and scrape hom wel, and wash hom clene in hote watur, and then cut hom on peces into a vessell into warme watur, and make hom right clene, and then do hom in a pot, and do gode brothe thereto, and let hit sethe; or elles clene watur and oyle on a flesh day, but the watur must boyle or (*before*) the rapes byn put in, and colour hit wyth saffron, and serve hit forthe, and florish the dishes with pouder douce; and on the same manere make paternakys and sterwytes (*skirrits*).

Potage of gourdys.

- 280 Take yonge gourdys, and pare hom clene, and wash hom in hote watur, when thai byn cut on peces, and do hom in a pot, and do therto gode broth, and mynse onyons and do therto, and let hom seth; then take soden porke and grynde hit smal, and tempur hit with rawe yokes of eyren, and put hit to the potage, and colour hit wyth saffron and serve hit forthe, and caste thereon pouder douce.

Rys in potage of flesh.

- 281 Take rys and wash hom clene, and put hom in a pot, and do thereto gode brothe, and let hit sethe tyl the rys bee ynough, then do thereto almonde mylke, and colour hit wyth saffron, and let hit boyle, and serve hit forthe.

Grene pesen (*pease*) to potage.

Take yonge grene pesen, and sethe hom with gode broth of beef, and take parsell, fage, faveray, and ysope, and a lytel brede, and bray all this in a mortar, and sume of the pesen therwyth, and tempur hit wyth the broth, and do hit in a pot to the other pesen, and let hit boyle togedur, and serve hit forth.

Grene pesen unftreynet with herbs.

- 282 Take grene pesen and let hom sethe wyth gode brothe of beeff, and take parsell, fage, faveray, and ysope, and cut hom smal, and do hom in the pot, and let hom boyle tyl hit aly (*mix*) hitself, and colour hit with saffron and serve hit forthe.

Grene

† "Pouder marchant." Pulverized spices.

Grene pefen wyth bakon.

Take old pefen, and boyle hom in gode flefh broth that bacon is fother in, then take hom and bray hom in a mortar, and temper hom wyth the broth, and ftrayne hom thurgh a freynour, and do hom in the pot, ande let hom boyle tyl thai alye homfelf, and ferve hit forthe wyth bakon.

Brus to potage.

- 283 Take the nombuls (*umbles*) of a fwyne and parboyle hom and cut hom fmal, and do hom in a pot, and do therto gode brothe; and take the white of lekes, and flitte hom, and cut hom fmale, and do hom ther, and onyons mynced, and let hit boyle; then take bredde fteped in brothe, and drawe hit up wyth blode and vynegur, and put hit into a pot, and do thereto poudur of pepur and of clowes, and let hit boyle, and ferve hit forthe; and in the fame wyfe make the nombuls of purpoys (*porpoises*).

Corance (*currants*) to potage.

- 284 Take nombuls of a calf, or of a fwyne, or of a fhepe, and parboyle hom, and then cut hom fmale and do hom in a pot; and take fage and parcyll, yfop, faveray, and grene chebolles, (*young onions*) and hew hom fmal, and do thereto and alay hit with the yolkes of egges, and colour hit with faffron; and in the fetting downe do thereto verjus and poudur of canel, and of clowes, and of ginger medelet (*mingled*) togedur, and ferve hit forthe.

Nombuls of a dere.

Take nombuls of a dere and parboyle hom, and kerve hom fmal and put hom in a pot to gode brothe; and take bredde and ftepe hit in brothe, and drawe hit thurgh a freynour, and do it into the pot, and blode and vynegur medelet therwyth; and take onyons and mynce hom fmal, and do therto, and let hit wel boyle; and put thereto poudur of pepur and of clowes, and of canel, and let hit wel fethe, and ferve hit forthe.

Roo (*roe*) in brothe.

- 285 Take the lyvre of a roo or of a bore, and a quantite of the flefh, and parboyle it wel, and cut hit fmal, and do it in a pot; and put thereto half watur and half wyne, and boyle hit wel, and take bredde and ftepe it in the broth, and draw it thurgh a freynour, and put it in the pot; and do therto onyons mynced, and raifynge of corance (*currants*) and poudur of pepur, and of clowes, and of canel, and a godele (*great quantity*) of vynegre, and let it wel fethe, and ferve hit forth.

Roo in fene.

- 286 Take flefh of a roo and pyke hit clene and parboyle hit, and then take hit up and drye hit wyth a clothe, and hewe hit on gobettes, and put it in a pot; and do thereto wyne and let it fethe, and take fage, parfel, yfope, and hewe hit fmal, and put thereto poudur of pepur, and of clowes, and of canel, and colour it with blode, and let hit boyle, and ferve hit forthe.

Hares in padell.

- 287 Take hares and flee hom, and pyke hom clene, and hewe hom on gobettes, and put hom in a pot wyth the blode, and feth hom; and whan thai byn ynogh, take hom up and do hom in colde watur, and clense the broth into a faire pot, and do other gode broth thereto; and take almondes, and bray hom, and tempur hit wyth the same broth, and put hit therto, and onyons parboyled and mynced, and do hit in the pot, and fet hit on the fyre, and let hit boyle, and do thereto powder of clowes, and of canell, and maces, and a lytel vynegar; then take the flessh wele washen, and the bones clene pyked out, and do hom in the pot to the broth, and let hit boyle; and serve hit forth.

Farfure for hares.

- 288 Take hares and flee hom, and washe hom in broth of fleshe with the blode; then boyle the brothe, and scome hit wel, and do hit in a pot, and more broth therto; and take onyons and mynce hom and put hom in the pot, and fet hit on the fyre, and let hit fethe, and take bred and stepe hit in wyn and vynegur, and drawe hit up, and do hit in the pottle, and poudur of pepur, and clowes, and maces hole, and pynes, and rayfynges of corance; then take and parboyle wel the hare, and choppe hym on gobettes, and put hym into a faire urthen pot, and do thereto clene grese and fet hit on the fyre, and stere hit wele tyl hit be well fryed, then caste hit in the pot to the broth, and do therto poudur of canell and sugur, and let hit boyle togedur, and colour hit wyth saffron, and serve hit forth.

Muntelate to potage.

- 289 Take vell (*veel*) or motun, and smyte hit on gobettes, and put it in a pot with watur, and let it fethe; and take onyons and mynce hom, and do thereto, and parsel, fauge, ysope, favery, and hewe hom smale, and do hit in the pot, and coloure hit wyth saffron, and do thereto powder of pepur, and of clowes, and of maces, and alaye hit wyth yolkes of rawe eggus and verjus; but let hit not feth after, and serve hit forth.

Drore to potage.

- 290 Take almondes, and blaunche hom, and grynde hom, and temper hit up wyth gode brothe of fleshe, and do hit in a pot, and let hit fethe; and take onyons, and mince hom, and frye hom in freshe greese and do therto; then take smale briddes, and parboyle hom, and do thereto, and put thereto poudur of canel, and of clowes, and a lytel faire grees, and let hit be white, and let hit boyle, and serve it forth.

Bukenade to potage.

- 291 Take hennys (*bens*) or conynges (*rabbits*) or vel, and hewe hit on gobettus, and fethe hit in a pot; and take almondes, and grinde hom, and tempur hit wyth the brothe, and put in the pot, and do thereto rayfynges of corance, and sugur, and poudur of gynger, and of canelle, and clowes, and maces, and colour hit wyth faunders, and alye hit up wyth amyden; and, if thow wil, take onyons, and mynce hom, and frie hom in grece, and hew small parsel, fauge, ysope, and faveray, and do hit thereto, and let hit boyle, and if hit be too thyn, take floure of rys, and do thereto, and dresse hit forth; and floresh the dysshes wyth drage.

Browet

Browet of almayne.

- 292 Take conynges and parboyle hom, and choppe hom on gobettus, and rybbes of porke or of kydde, and do hit in a pot, and sethe hit; then take almondes and grynde hom, and tempur hit up wyth broth of beef, and do hit in a pot; and take clowes, maces, pynes, ginger mynced, and rayfynges of corance; and take onyons and boyle hom, then cut hom and do hom in the pot; and colour hit with saffron, and let hit boyle; and take the flesh oute from the brothe and caste therto; and take alkenet and frye hit, and do hit in the pot thurgh a streynour; and in the settinge down put therto a lytel vynegar, and poudre of gynger medelet togedur, and serve hit forth.

Blaundefore to potage.

- 293 Take almondes and grynde hom when thai byn blouchet (*blanched*) and tempur hom, on fyfthe day wyth wyn, and on flesheday with broth of flesh, and put hit in a pot, and therto floure of rys, and let hit boyle; then take the braune of hennes, or of capons, and bray hom, and tempur hit up with the broth of the capons, and do hit in the pot, and colour hit with saffron; and do therto gynger mynced, and powder of canel, and sugur ynogh, and serve hit forth, and florish hit with white annys.

Blaumanger to potage.

- 294 Take capons and sethe hom, and when thei arne ysothen (*are boiled*), take hom up; then take almondes and blaunche hom and bray hom, and tempur hom wyth the broth, and do hit in a pot, and set hit on the fyre and boyle hit, and do therto rys parboylet; and take the brawne of the capons and cese (*cut*) hit smalle, and do therto; and take pynes or almondes and cut hom on foure, and frye hom in grese, and do therto; and put therto sugur, and dresse hit forthe, and floresh hit with red annys in confeit (*in confectiō*).

Blaunche bruet of almayn.

- 295 Take kyds (*kids*) or chekyns, and hewe hom on gobettus, and seth hom, and do therto grapes, and powder of gynger and of canell; and take almondes and bray hom, and make gode mylke, and do therto, and colour hit rede or zelowe, and serve hit forthe.

Rose to potage.

Take floure of ryse, and do therto almonde mylke, and put it in a pot, and sethe hit tyl hit be thick, and then take the braune of capons and of hennes, and bray hom smal, and tempur hit with the brothe and do hit in the pot; and put therto powder of canel and clowes, and maces hole, and colour hit with faunders and serve hit forthe.

Mawmene to potage.

- 296 Take almondes and blaunche hom, and bray hom, and drawe hom up wyth watur or wyn, then take the braune of capons or fesauntes, and bray hit smal, and tempur hom up wyth the mylk, and do therto floure of ryse, and put hit in a pot, and let hit boyle; and do therto powder of ginger and of clowes, and of canel and sugur; and take ryse and parboyle hom, and grynde hom, and do therto, and colour hit with faunders, and dresse hit forthe in dysches, and take the greynes of pomogarnard (*pomegranates*) and steke therin, or almondes or pynes fryed in grese, and strawe sugur above.

Murre to potage.

- 297 Take almondes and grynde hom, and tempur hit up with brothe of beeff, and do hit in a pot, and take porke sothen and bray hit, or the braune of hennes or of capons, and do hit in the pot, and let hit boyle and thyck hit with floure of ryse, that hit be welle stondynge (*stiff*), and colour hit with saunders and saffron depe, and put therto powder of greynes and sugur, and flour of canell; and in the setting downe, stir hit well togedur, and dresse hit up, and strawe above rede anys in confeit.

Capons in confy.

- 298 Take capons and roste hom tyl thai byn neygh ynogh; then take them off the spitte, and choppe hom on gobettes with brothe of beef, tempur hom and do hom in a pot, wyth almonde mylke; and do therto flour of ryse or brede steped in the same brothe, and drawe hit thurgh a streynour, and powder of clowes, and of canel, and of maces; and take harde eggus sothen, and take oute the yolke al hole, and cut the white smale, and do hit in the pot and colour hit wythe saffron, and let hit boyle, and dresse hit up in dyshes, and lay the yolkes hole opon and clowes therwyth.

Critone to potage.

- 299 Take the offall of capons, and of hennes, and of other foules, and make hom clene, and sethe hom, and cut hom smal; then take gode mylke of kyne, and put hit in a pot, and do thereto fresh broth, and let hit boyle; and take a lytel bredde, and drawe hit up with mylk, and thyk hit therwyth; then take eggus, and sethe hom harde; then take the white, and cut hit smalle, and do it in the pot; and do thereto poudur of gynger, and of canelle, and alye hit with rawe yolkes of eggus, and colour hit wyth saunders, and let hit boyle togedur; then take the yolkes of
300 the sothen eggus, and fry hom in greese, and dresse up the potage, and floresh hit up therwythe, and wyth poudur of gynger and sugure.

Vinegrate to potage.

Take felettes of porke, and roste hom tyl thai byn half rosted; then take and smyte hom on gobettes, and do hom in a pot wyth wyne, and a lytel vynegar; and take onyons, and mynce hom, and do thereto; and put therto poudur of pepur, and of ginger, and of canel, and let hit boyle, and serve hit forthe.

Bouce Jane.

- 301 Take gode cowe mylk, and put hit in a pot, and sethe hit, and take sage, parsel, ysope, and favory, and other gode herbes, and sethe hom and hew hom smalle, and do hom in the pot; then take hennes, or capons, or chekyns, when thai byn half rosted; take hom of the spit, and smyte hom on peces, and do therto, and put therto pynes and raysynges of corance, and let hit boyle, and serve hit forthe.

Pygges in fauge.

- 302 Take pygges and scalde hom, and wash hom clene, and smyte hom on gobettes, and sethe hom in watur and salt, and when thai arne ynough, take hem up, and
let

let hem kele (*cool*); then take fauge and parsel and grinde hit, and do therto brede steped in vynegur, and grynde hit smal, and take the yolkes of harde egges and do thereto, and grynde hit al togedur and tempur hit up wyth vynegur sum dele thick (*pretty thick*); then put thy pygges in a faire vessel, and poure the fewe above, and serve hit forth colde.

Sauce Madame.

303 Take fauge and parsel, ysope, and savoray, and qwynses (*quinces*), and gode peres pared, and cut hom and garlyk and grapes; then take gees clene wafshen, and fyl the gees therwythe, and sowe wel the hole that no grees go oute, and rost hom wel, and kepe the grese clene that droppes in the rostyng; then take galentyne and the grees of the gees, and do hit in a postenet (*pipkin*); and when the gees byn ynough, take hom of the spitte and smyte hom on peces, and take that that is within smal hewen, and do it in the postenet; and do therto a litel wyn and raisynges of corance, and poudre of gynger and of canel, and let hit boyle, then dresse thi gees in platers, and poure the sauce above, and serve hit forth.

Goos in hochepot.

304 Take a goos not fully rosted, and chop her on gobbettes and put hit in a pot, and do therto brothe of fresh flesh, and take onyons and mynce hom, and do therto; take brede, and stepe hit in brothe, and drawe hit up with a lytell wyn, and do hit in the pot, and do therto poudre of pepur and of clowes, and of maces, and of raisynges of corance, and colour hit with saffron and saunders, and let thi pottage be hangynge (*thick*), and serve hit forth.

Egurdouce to potage.

305 Take conynges and parboyle hom, or capons, or hennes, or kydde, or lambe, and chop hom on peces, and frie hom in faire grese, and do hom in a faire pot, and take onyons and parboyle hom, and mynce hom and frye hom, and do therto; then take redde wyne, and a lytel vynegur, and poudre of pepur, and of gynger, and of canell, and put hit al in the pot and let hit wel boyle togedur, but do therto a godele of faire white grees, and colour hit with saunders, and serve hit forth.

Stewet beef to potage.

Take faire ribbes of beeff, or elles take other gode beeff, and smyte hit on peces, and wash hit clene and do hit in a pot, and put therto a lytel watur, and a gode dele wyne; and take onyons ynogh, and mynce hom, and do therto, and gode herbes, cut hom smal and put therto; and take bred stepet in brothe, and draw hit thurgh a streynour, and do hit therto, and cover hit wel, and let hit wel sethe; and do therto poudre of cloves and maces, and colour hit with saunders; and in the settinge down do therto a lytel vynegur medelet wyth poudre of canel, and serve hit forth, and do therto raisynges of corance.

A drye stewe for beeff.

Take a grete glasse, and do thi beeff therin, and do therto onyons mynced, and hole clowes, and maces, and raisynges of corance, and wyn; then stop hit welle, 307 and sethe it in a pot with watur, or in a cawdron, but take gode care that no watur goe in; or take a faire urthen pot, and lay hit well with splentes (*small pieces of wood*)

wood) in the bothum, that the flesch neigh hit not; then take rybbes of beef or faire leches, and couche hom above the splentes, and do therto onyons mynced, and clowes, and maces, and poudur of pepur and wyn, and stop hit well that no eyre (*steam*) goo oute, and sethe hit wyth esy fyre.

A dishe mete for somere.

Take garbage of capons, and of hennes, and of chekyns, and of dowes (*doves*), and make hom clene, and sethe hem, and cut hom smal, and take parsel and hew hit smal, and dresse hit in platers, and poure vynegur thereon, and caste thereon poudur of gynger, and of canel, and serve hit forthe colde at nyght.

Pejons stewet.

308 Take pejouns (*pigeons*) and wasch hom clene, and stoppe (*stuff*) hom well with garlek, and parsel smal hewen, and do hom in a potte by homself; and put therto gode brothe and sauge, and parsel, ysope and savoray smal hewen, and powder of pepur, and of clowes, and colour hit with saffron, and do thereto verjus, and serve hit forthe.

Felettes in galentyne.

Take felettes of porke, and roste hom tyl thai byn nere ynogh, then take hom of the spitte, and do hom in a pot, and chop hom, if thowe wyl, on gobettes; and do therto gode brothe of beef, and drawe up a lyoure (*mixture*) of brede steped in brothe and vynegur, and do therto powder of clowes and of maces, and put therto
309 galentyne, and let hit sethe, and colour hit with saunders, and serve hit forthe. Or take felettes of porke, or of beef, and let hom welle roste, take onyons and parboyle hom, and mynce hom, and frye hom in faire grees, and do hom in a postenet (*pipkin*) and do therto wyn and powder of maces and of clowes, and make gode galentyne with poudur of canell ynogh, and raisynges of corance, and let hit boyle, and when thi felettes byn rosted, dresse hom forthe, and poure the syrippe thereon.

Viaunde de Cypres.

Take the braune of capons, and of hennes, and grynde hit smalle; and take almonde mylke made with gode brothe, and do hit in a pot, and do therto floure of ryse, and let hit boyle; and do therto the grounden flesch, and sugur, and clowes,
310 and maces, and colour hit wyth ynde, and let hit boyle togedur, and loke hit be stondynge, and dresse hit forthe, and almondes or paynes (*corrige prunes*) fried, and styk hom right up therin.

Conynges in grave.

Take conynges and parboyle hom, and chop hom on gobettes, and do hom in a pot, and sethe hom in gode brothe; then take almondes and grynde hom, and drawe hom up wyth brothe of beef, and do hit in a pot, and let hit boyle; and and do thi conynges therto, and take the broth and streyne hit thurgh a streynour into the pot to the mylke, and to the conynges, and do therto clowes, and maces, and pynes, and sugur; and coloure hit with saunders, and saffron, and bastarde,
311 and powder of canell medelet togedur, or other wyne, and make hit a steyned colour; and in the settyng doune do therto a lytel vynegur, and serve hit forthe.

Conynges

Conynges in turbateurs.

Take conynges and parboyle hom, and roste hom tyl thai byn negh ynogh, and then take hom up and choppe hom on gobettes, and do hom in a pot; and do therto almonde mylk made with gode brothe of beef; and do therto clowes and gynger mynced, and pynes, and raisynges of corance, and sugur or hony, and let hit boyle; and colour hit with faunders or saffron; and in the settynge downe do therto a lytel vynegur, and powder of canelle medelet togedur, and serve hit forthe.

Conynges in cyne.

312 Take conynges and parboyle hom, and smyte hom on gobettes and sethe hom; and take onyons and mynce hom, and frye hom in grees, and do therto; and take bred steped in brothe and blode, and drawe up a lyoure (*mixture*) wyth brothe and vynegur, and do therin; and poudur of pepur and of clowes, and serve hit forthe.

Conynges in clere broth.

Take conynges and parboyle hom, and smyte hom on gobettes, and sethe hom in watur and wyne; and when they arne ysethen, then take hom up, and pike hom clene, and clense thi brothe into a faire pot, and do thi flesch therto, and gode herbes and poudur marchaunt, and let hit well stew, and colour hit with faunders, and in the settynge down put therto poudur of gynger medelet with a lytel vynegur, and serve hit forthe.

Bor (*boar*) in counfett.

Take felittes of braune and let hom lye in mersaus (*in soak*) an houre, and then parboyle hom, and roste hom, and do in a pot clarifiet honey, and honey and wyn togedur; and put therto poudur of pepur, and of clowes, and stere hit faste tyl hit be thyk, and in the thikkyng do the rosted felettes therto, that al the fewe (*liquor*) may cleve to hom; and qwhen the sawse is bounden to the felettes, then take hom out of the pot, and lay hom on a bourde to kele, and when thai ben colde, dresse hom forthe three in a dysh, and beside hom barres of silver, and in the mydward a barre of golde, and serve hit forth.

Boor in brassey.

Take the ribbes of a boor while thai byn fresh, and parboyl hem tyl thai byn half sothen; then take and roste hom, and when thai byn rosted, take and chop hom, and do hom in a pot, and do therto gode frefshe brothe of beef and wyn, and put therto clowes, maces and pynes, and raisynges of corance, and poudur of pepur; and take onyons and mynce hom grete, do hom in a panne with fresh grees, and fry hom, and do hom in the potte, and let hit wel sethe al togedur; and take brede stepet in brothe, and drawe hit up and do therto, and colour hit with faunders and saffron; and in the settynge down put therto a lytel vynegur, medelet with poudur of canell; and then take other braune, and cut smal leches (*slices*) of two ynches of length, and cast into the pot, and dresse up the tone (*one*) with the tother, and serve hit forthe.

Bore

Bore in egurdouce.

Take frefsh braune and fethe hit, and kerve hit in thynne leches, and lay three in a dyshe, then take dates and raifynge of corance, and wafsh hom clene, and bray hom in a mortar, and in the brayinge caft therto a few clowes, and draw hom
 316 up with clarre or other fwete wyne, and do hit in a pot, and let hit boyle, and do therto a gode dele of fugur or honey, and ginger mynced; and in the fettynge down, put therto poudur of canel and vynegur medelet togedur, and colour hit with faunders and faffron depe; then take pynes or almondes blaunched, and frye hom in faire grees, and then take hom up and let hom drie, and when thou wilt dresse up thi braune do the pynes in the pot and poure the fyrup thereon, and ferve hit forthe.

Browet farfyn.

317 Take almondes and bray hom, and tempur up with brothe of beef, and make gode thikke mylk, and do hit in a pot; and do therto clowes, maces, and pynes, and raifynge of corance, and mynced gynger, and let hit fethe; and take bred, and ftepe in fwete wyne, and drawe hit up and do therto, and put therto fugur; then take conynges and parboyle hom, or rabettes, or squerelles and fry hom, and partriches parboilet; also fry hom al hole for a lorde; and elles choppe hom on gobettes, and when thai byn almoſte fryet, caſt hom into the pot, and let hom boyle al togedur, and colour hit with faunders and faffron; and do therto vynegur, and poudur of canel ſtreynet with wyn, and gyf hit a boyle; and then take hit from the fyre, and loke the pottage be rennyng (thin), and caſt therein a gode dele of
 318 poudur of gynger, and ferve hit forth, a hole conyng, or a rabet, or a squerel, or a partriche, for a lorde.

Browet tuskay.

Take almondes blaunched, and bray hom, and tempur hom up withe gode frefhe brothe, and make the mylk thyk, and put hit in a faire pot, and let hit fethe, and do therto clowes, maces, and pynes, and raifynge of corance, and gynger mynced; then take felettes of porke, and fethe hom, and do therto poudur of pepur, and rawe zolkes of eggus, and colour hit with faffron, and when thai byn almoſte ſothen, take hom up, and do hom into the pot to the fyrup, and let hit boyle al togedur, and in the fettynge down do therto a lytel vynegur and ferve hit forthe;
 319 and if thou wilt chaunge the colour, take faunders and faffron, and make the potage of ſangwayn (*sanguine, red*) colour for wyntur ſeaſon.

Checones in critone for X meſſes ‡.

Take checones and make hom clene, and choppe hom on quarters, and fethe hom; and when thai byn half ſothen take hom up and pylle (*pull*) of the ſkynne, and frie hom in faire greſe, and dresse hom up, and caſte theron powder of gynger and fugur; then take iii pounce of almondes, and blaunche hom, and drawe up a gode thik mylk with the brothe, and other gode brothe therwith, and do hit in a pot and fethe hit; and put therto hole clowes, maces, and pynes, and let hit boyle
 320 altogedur, and in the fettynge down do therto an ounce of poudur of ginger, and medel

‡ *A meſs*, i. e. a quantity ſufficient for a certain number of people.

medel hit wyth vynegur, and serve hit forthe, and poure the fyrirp theron, and caste theron poudur of ginger and fugur; and a hole chekyn for a lorde.

Chekyns in fauge.

Take chekenes and make hom clene and choppe hom, but a hole one for a lorde, and sethe hem, and when thai byn sothen pul of the skyn; then take fauge and parsel and grinde hom smal, and do therto harde zolkes of eggus ynowe, and tempur hom up with wyn, and drawe hom up thurgh a streynour into the pot; then loke hit be thik, and do therto clowes and fugur, and poudur of canel, and
321 in the settynge doun put therto a lytel vynegur; then couche the chekyns in platers, and poure the fewe (*liquor*) theron, and serve hit forthe colde.

Chekyns in musc.

Take smale chekyns and make hom clene, and choppe hom, and do hom in a pot, and put therto gode brothe of fresch flesch and wyn, and let hom sethe, and do therto fauge and parsel cut smal; and do therto poudur of pepur and hole clowes, and maces, and pynes, and raifynge of corance, and colour hit up with saffron, and take zolkes of rawe eggus, and drawe hom up thurgh a streynour into the pot, and let hit boyle togedur, and in the settynge doun do therto a lytel verjus, and serve hit forthe.

Gele of chekyns or of hennes.

322 Take chekyns, hennes, or cokkes, or capons, and sethe hom, and when thai arne ynogh take hom up, and take out the braune, and kepe hit; and bray the other dele (*part*), bones and all; and do therto a lytel bredde, and drawe hit up with the same broth, but blowe of the grees; and do therto wyn, and a lytel vynegur and fugur, and let hit boyle; then take the braune and bray hit smalle, and put hit therto unstreyned; and do therto poudur of gynger and of canel, and colour hit with saffron; then take the pestelles (*legs*) of the chekyns and couche hom in dyfshes, and poure the fewe above, and serve hit forthe.

Gele of fleshe.

323 Take vell, or pyggus, or capons, or hennus, or gryse (*grouse*), and sethe hom wel togedur a longe tyme in watur and wyn; then take oute the fleshe and clense the brothe, and blowe of the grees, and put therin thi poudur, and colour hit with turnesole, or with ynde, or with alkenet, or saunders, or saffron; and do therto fugur or honey, and let hit boyle; and if thou wyl make hit white, take er thow clense thi brothe, and tempur hit with almondes mylk, and then clense hit, and do thy poudur therto, and sethe it; and if hit be on fyfsh day, make hit on the same manere of playffe (*plaise*), or of codlynge, or of eles, or of pykes, or of soles, or tenches. And if thou wil make hit of two maner of colours in a dyfshe, take
324 and make a rounde of paste, and lay hit in the mydwarde of the chargeoure (*disb*), and poure in the gele; and when hit is colde, take oute the paste, and poure the tother of another colour, and serve hit forthe colde.

Farfure for chekyns.

Take fresch porke, and sethe hit, and hew hit smal, and grinde hit wel; and put therto harde zolkes of egges, and medel hom wel togedur, and do therto
R raifyngecs

raifynges of corance, and poudre of canel, and maces, and quibibz (*cubebs*), and of clowes al hole; and colour hit with saffron, and do hit into the chekyns; and
 325 then parboyle hom, and roste, and endore (*baſte*) hom with rawe zolkes of egges, and flaume hom if hit be nede, and ſerve hit forthe.

Farſure for chekins.

Take the zolkes of harde egges, and bray hom ſmal, and take ſauge and parſel and hew hit ſmal, and medel (*minge*) hom wel togedur, and do therto raifynges of corance, and poudre of canel, and poudre of ginger, and do into the chekyns, and parboyle hom, and roste hom, and do as I ſaide tofore.

Malardes in cyne.

Take malardes, and make hom clene, and chop hom, and ſethe hom with gode brothe of beef in a pot, and do therto onyons mynced grete, and do therto wyne and poudre of pepur; then take bredde, and ſtepe hit in brothe, and draw
 326 hit up, and do hit in a pot, and clowes, and maces, and pynes, and colour hit with ſaunders and ſaffron; and put therto ſugur or honey, and in the ſettynge doun do therto a lytel vynegur, and ſerve hit forthe.

Blaunche mortrewes.

Take gode cowe mylke, and rawe egges the zolkes wel beten togedur, and ſothen (*boiled*) porke, braye it, and do hit in a panne withouten herbes, and let hit boyle, and ſtere (*ſtir*) hit wel tyl hit crudde; then take hit up ande preſſe hit well, and then take almonde mylke or gode creme of cowe mylke, and do hit in a panne, and do therto ſugur or honey, and let hit boyle; and do the crudde therto, and colour hit depe with ſaffron, and then dreſſe hit forthe, iii. leches (*ſlices*)
 327 in a dyſhe or v. and poure the ſothen creme above, and caſt theron ſugur and ſaunders, and maces medelet togedur, and ſerve hit forthe.

Rys Lumbarde.

Take rys, and pyke hom clene, and waſhe hom, and parboyle hom, and do hom in a pot; and do therto gode brothe of beef, and put therto ſugur or honey, and let hit boyle, and colore hit with ſaffron; and if thou wilt have it ſtondyng, take rawe zolkes of egges, and bete hom wel togedur, and draw hom thurgh a ſtreynour, and do hit in the pot, and let hit boyle with the potage, and then dreſſe hit up in diſhes; and take harde zolkes of egges, and clowes, and maces,
 328 and gynger, mynced, and medel hom togedur, and ſtraw theron, and ſerve hit forthe.

Leche Lumbarde.

Take porke and ſethe hit, and take of the ſkyn, and pyke out clene the ſenowes (*ſinews*), and bray hit, and take and breke rawe egges therto, and medel hit wel togedur in a faire veſſell, and put therto poudre of pepur, and of clowes, and raifynges of corance, and dates mynced, and ſugur, and do hit in a bleddur (*bladder*), or in a bagge, and let hit wel ſethe; and when hit is ynogh take hit up and cut hit on leches, as hit were peſcoddes; then take gret raysynges, and bray hom and drawe hom up with wyne, and do hit in a pot; and do therto almonde
 329 mylke, and do therto poudre of pepur and of clowes, and let hit boyle; and in the

the fettyngge doun do therto pouder of canell and of ginger, and tempur hit with wyn; then dresse thi leches in dyfshes, and poure the fyrup above, and serve hit forthe.

Payn ragun.

Take clarified honey, and sugur cypre, and boyle hom togedur with esy fire, that hit brenne (*burn*) not, and when hit hase boylet awhile take up a drope, and do hit in a lytel watur, and loke if it honge togedur; then take hit from the fyre, and do therto a gret quantitie of pynes, and pouder of ginger, and stere hit well
330 togeder, tyl hit begynne to thik (*to thicken*); then take and cast hit on a wete table, and leche hit, and serve hit forthe with roste on flessh day, or fried mete on fyfsh day.

Leche lardys.

Take gode cowe mylke, and parsel, and grinde hit, and tempur hit up withe the mylke, and do hit in a pot, and take egges and sethe pork, wel enterlarded, and hewe hit smal, and medel hit together, and let hit sethe; and after thow hase so done, take divers pottes, and do in hom mylke, and egges, and porke, thus medelet as tofore; and make hom of dyvers colours, some with saffron, and make hom zelowe, and another with saunders and saffron, and another with amydown, and
331 another with turnefole, and another with alkenet, and another with ynde (*indigo*), and another blacke, with sothen blode and cruftes of bred fried, drawen thurgh a streynour; then take al thi vesselles, and sethe hom, and lay hom on a faire clothe, one upon another, and presse hom wel, tyl al the sewe be oute clene, and when thai byn clene, leche hom thyn (*cut them in thin slices*), and frie hom a lytel in faire grese, and serve hom forthe.

Craunes and Herns shall be armed with larde, and rosted and eten withe pouder of ginger.

Pecokkes and Parteriches schalle be parboyled, and larded, and rosted and eten with pouder of gynger.

At a feest roiall pecokkes shall be dight on this manere.

332 Take and flee off the skynne with the fedurs (*feathers*), tayle, and the nekke, and the hed theron; then take the skyn with all the fedurs, and lay hit on a table abroad; and strawe theron grounden comyn; then take the pecokke, and roste hym, and endore (*baste*) hym with rawe zolkes of egges; and when he is rosted take hym of, and let hym coole awhile, and take and sowe hym in his skyn, and gilde his combe, and so serve hym forthe with the last cours (*course*).

Sause for a goose.

Take a faire panne, and set hit under the goose whill sche rostes (*while it is roasting*); and kepe clene the grese that droppes thereof, and put therto a godele of wyn and a litel vynegur, and verjus, and onyons mynced or garlek; then take the gottes (*guts*) of the goose, and flitte hom, and scrape hom clene in watur and salt, and so wash hom, and sethe hom, and hak hom smal; then do all this togedur in a postenet (*pipkin*) and do therto raisinges of corance, and pouder of pepur, and of gynger, and of canell, and hole clowes, and maces, and let hit boyle, and serve hit forthe.

Pevrate fause for veel or venison.

Take bred and frie it in greese, and drawe hit up with the brothe and vynegur, and do thereto poudur of pepur, and of clowes, and let hit boyle, and serve hit forth.

Sause blaunk (*white sauce*) for capons sothen.

- 334 Take almondes, and blaunche hom, and grinde hom, and tempur hom up with verjus, and do therto poudur of gynger, and of canell, and serve hit forth.

Sause neyger (*black sauce*) for hennes or capons.

Take the lyver of the capoune and of the henne, and broyle hom on the coles, and crustes of bred broyle also therewith, and set a faire panne under the foules while thai rosten, and when thai begyn to droppe put in the panne a godele of verjus, and a lytel vynegur; then take and bray the lyver, and the bredde right smal, and grinde therewith a fewe anys, and greynes, and gynger, and canell, and tempur hit up with that in the panne, and serve hit forth when hit is boylet (*boiled*).

Syrip for a capon or fayfant (*pheasant*).

- 335 Take almondes, and bray hom, and tempur hom up with wyn, and make a gode thik mylke, and colour hit with saffron, and do hit in a postener, and put therto gode plentie of pynes, and raisynges of corance, and do therto poudur of gynger, and of clowes, and of galyngale, and of canel, and let hit boyle, and put fugar therto; and when the capons, or the faisantes byn rosted, take and poure the syrip above, and serve hit forth.

Sause neyger for maudelard roasted.

Take bredde steped in vynegar, and drawe hit up with vynegar and blode boyled; and do therto poudur of pepur, and of gynger, and the grese (*fat*) of the maudelard, and boyle hit, and serve hit forth.

To make galantyne.

- 336 Take crustes of bred, and stepe hom in broken wyn or vynegar, and grinde hit smal, and drawe hit up with vynegur thurgh a streynour, and do therto poudur of galyngale, and of canel, and of ginger, and serve hit forth.

Vert (*green*) fause.

Take parsel, and myntes (*mint*), and peletur (*pellitory*), and costmaryn, and sauge, and a lytel garlek and bredde, and grinde hit smal, and tempur hit up with vynegur, and do therto poudur of pepur, and of gynger, and of canel, and serve hit forth.

To make gynger fause.

- 337 Take faire light bred, and pare away the cruste, and stepe the crome in vynegur, and grinde hit, and draw hit thurgh a streynour with vinegar, and poudur of ginger, and of canelle, and serve hit forth.

Gaunfell

Gaunfell for gese.

Take floure, and tempur hit with gode cowe mylke, and make hit thynne, and colour hit with saffron; and take garlek, and stamp hit, and do therto, and boyle hit, and serve hit forthe.

Chaudern for swannes.

338 Take the lyver and al the offall, and make hit clene, and let hit sethe, and when hit is sothen, take hit up and pyke oute clene the bones, and dresse the lyver and al the entraile, and chop the best; and take bredde staped in brothe, and drawe hit up with the blode and brothe thurgh a streynour; and do hit in a pot, and let hit boyle, and do therto wyn, and a lytel vynegur, and poudur of pepur, and of clowes, and of gynger, and serve hit forthe.

Cruftade.

339 Take chekyns, and pejons, and smale briddes, and make hom clene, and choppe hom on peces, and stewe hom al togedur in a gode brothe wel made with faire grese, and poudur of pepur, and of clowes, and do therto verjoufe, and colour hit withe saffron; then make coffyns (*standing crusts without lids*) and pynche hom, and couche thi flesch therein, and put therto rasynges of corance, and poudur of gynger, and of canell; and take rawe egges, and breke hom, and streyne hom thurgh a streynour into the sewe of the stewe, and stere hit well togedur, and poure hit in the coffyns above the fleshe, and then lay the covere thereon, and serve hit forthe.

Raffyolys.

340 Take swynes lire (*flesh*), and sethe hit, and hewe hit smalle, and do therto zolkes of egges, and medel hit wel togedur, ande make hit right souple, ande do therto a lytel larde mynced, and grated chefe, and poudur of ginger, and of canelle; then take and make balles therof as gret as an appull, and wynde hom in the calle of the swyne, every balle by hymself; then make a coffyn of paste schapet astur hit (*formed like it*), and lay hit therin, and bake hit; and when thai byn baken, take zolkes of egges, and bete hom welle in a vessell, and do therto sugur, ande gode poudur, and colour hit with saffron, and poure above, and serve hit forthe.

Chowettes on fleshe day.

Take the lyvere of a swyn, and of hennes, and capons, and cut hom smal as to a pye, and frye hom in grese; then make smale coffyns, and do hit therin, and do therto harde zolkes of egges, and poudur of gynger; then kover hit, and frie hit or bake hit, and serve hit forthe.

Farfure to make pome de oringe.

341 Take the lyvre of porke, and bray hit all rawe right smal, and do therto poudur of pepur, and of clowes, and of canel, and saffron, and rasynges of corance; then take and make thereof balles lyke appuls, and wete hom well in the white of egges, and then do hom in boyleng watur, and let hom sethe, and when thai have sothen awhile, take hom up and do hom on a spitte, and roste hom well; then take parfel, and grinde hit, and wringe hit up with egges thurgh a streynour, and do therto a lytel floure, and
endore

endore hom therwith in the rostyng, and if thowe wylt take saffron, or faunders, or ynde (*indigo*) and do therwith as I saide to fore, and serve hit forthe.

Cokagrys.

Take an olde cok and pull hym (*pluck him*) and washe hym, and flee hym all, 342 safe the lygges (*legs*); and fyl hym full of the same farse (*stuffing*); and also take a pygge, and flee hym from the middes downward, and fyl hym als full of the same farse, and sowe hym faste togedur, and sethe hom; and when thai have sothen a god while, take hom up, and do hom on a spette, and roste hom welle; and take zolkes of eggus, and do therto saffron, and endore hom therwith; and when thai arne rosted dresse hom forthe, and lay on hom golde foyle and sylver.

Urchonys in servise.

Take the mawe of a grette fwyne, and v. or vi. of pygges mawes, and fylle hom fulle of the same farse, and sowe hom faste, and sethe hom a lytel while, and make prikkes of paste, and fry hom, and set hom in the mawes made astur, and yrchon, and 343 do hom on a spete, and roste hom, and endore hom as to fore, and serve hit forth.

Flampoyntes.

Take gode enturlarded porke, and sethe hit, and hewe hit, ande grinde hit small; and do therto gode fat chese grated, and fugur, and gode poudur; then take and make coffyns of thre ynche depe, and do al this therin; and make a thynne foyle of paste, and cut oute thereof smale poyntes, and frie hom in grese, and stike hom in the farse, and bake hit, and serve hit forthe.

Daryalys.

Take creme of almondes, or of cow mylke, and eggus, and bete hom well togedur; and make smal coffyns, and do hit therin; and do therto fugur and gode pouders, or 344 take gode fat chese and eggus, and make hom of divers colours, grene, red, or zelowe, and bake hom and serve hom forthe.

Furmente with purpeys.

Take almonde mylk, and withe watur, and make thi furmente therwith, as before saide, and dresse hit forth with purpeys.

Porre of peson.

Take peson and sethe hom, and kever hom fast tyl thai breke, then take hom up and streyne hom, and mynce onyons, and do al into a pot, and let hit wel sethe; and do therto oyle and fugur, and colour hit with saffron, and serve hit forth.

Peson of almayn.

Take white peson, and washe hom, and sethe hom a gret while; then take hom 345 up, and do hom in colde watur, til the holys (*bulls*) gone of; then do hom in a pot, and let hom wele boyle, and kover hom, that no brothe go out; and do therto almonde mylke, and floure of rys, and colour hit with saffron, and serve hit forthe, and caste theron poudur of ginger.

Jowtes

Jowtes made with almonde milk.

Take gode herbes and fethe hom, and hewe hom, and grinde hom smal; then take almondes, and blaunche hom, and bray hom, and tempur hom up with watur, and do hit in a pot, and the jowtes therto, and let hom fethe, and serve hom forthe.

Fyge to potage.

Take almondes, and blaunche hom, and grinde hom, and tempur hom up with watur and wyn, and let hit fethe, and take fyges, and cut hom on foure, and hole raisynges, and do therin, and poudur of ginger, and honey, and serve hit forthe.

Poche to potage.

Take egges and breke hom in boylynge watur, and let hom fethe, and when thai byn sothen take hom up, and take milke and zolkes of egges, and bete hom wel togedur, and do hit in a pot; and do therto sugur or honey, and colour hit with saffron, and let it fethe; and at the first boyle take hit of, and caste therin poudur of ginger; then dresse the sothen egges in dyfshes, and poure the pottage above, and serve hit forthe.

Bruet of egges to potage.

Take faire watur, and let hit boyle, then do therin buttur and gobettes of chese, and let hit fethe togedur; take egges and wringe hom thurgh a streynour, and bete hom wel togedur, and medel hit wel with verjous, and do hit in the pot, but let hit not boyle, and do therto poudur, and serve hit forthe.

Tofte to potage.

Take wyn and honey, and bete hit well togedur, and fethe hit welle, and scome hit welle, and put therto poudur of pepur, and of gynger; and take and tofte bredde, and dresse hit forthe, and poure the sewe above.

Aqua patys to potage.

Take and pille garlec, and fethe hit in watur and oyle, and colour hit with saffron, and do therto poudur marchaunt and salt, and serve hit forthe.

Soppes in fenell.

Take the blades of fenell, and cutte hom, but not too smalle, and fethe hom in watur ande oyle, and mynce onyons and do therto, and colour hit with saffron, and do therto poudur, and take and tofte bredde, and dresse hit forthe, and poure the sewe above.

Slitte foppes.

Take the white of lekes, and slytte hom, and fethe hom in wyn, and oyl, and do therto poudur and tofte bredde (*toasted bread*), and do as to foresaide.

Musculs

Musculs (*muscles*) in fewe.

Take musculs and pyke hom clene, and wafsh hom, and fethe hom, and cast
 349 therto a lytel wyn or ale, when thai byn sothen clense thi brothe thurgh a streynour,
 and do hit in a pot; and mynce onyons and do therto, and stepe crustes of bredde
 in the brothe, and draw hit up, and do therto, and poudur of pepur, and let hit
 fethe, and colour hit with saffron, then put thi musculs in the pot, and serve hit
 forthe.

Cadel of musculs to potage.

Take musculs and fethe hom, and pyke oute the meate clene, and wafsh hom
 in wyne, and take fume of hom, and drawe hom up with the same brothe, then
 take almondes and bray hom, and tempur up thi mylke with watur; do al this in
 a pot togedur, and take the white of lekes and parboyle hom, and hew hom, and
 350 do therto; and do therto poudur of pepur, and of clowes, and fethe hom, and
 mynce onyons, and frie hom in oyle, and do therto, and colour hit with faunders
 or saffron; and in the fettyngge down do therto a lytel verjoufe and vynegr, medlet
 with poudur of gynger, and of canel, and serve hit forthe.

Eles in bruet.

Take eles and cut hom in peces, and wafsh hom, and do hom in a pot, and
 do therto watur and wyn, and onyons mynced, and sage and parfel, and let hit
 boyle; and take crustes of bredde, and stepe hom in the brothe, and drawe hom
 up with wyne, and do hit in the pot, and poudur of pepur, and colour hit with
 saffron, and serve hit forth.

Eles in forry.

351 Take eles and cut hom on culpons, and wafsh hom, and take a potte, and do
 therin faire watur, and a lytell wyne and onyons mynced, and gode herbes, and
 let hit fethe; then do thi fyfshe therto, and poudur of ginger and of canell, and
 colour hit withe faunders, and serve hit forthe.

Balok brothe.

Take eles and flee hom, and cut hom on culpons (*junks*), and pykerelles also
 therwith, and wafsh hom; then take a pot with faire watur, and let hit fethe, and
 do therto onyons mynced, and fauge, and parfell, and other gode herbes; then
 put in the fyfsh, and do therto a lytel wyn, that hit be curyd with the fewe (*covered*
with the liquor); and do therto poudur of pepur, and of ginger, and of galyngale,
 and of canell, and colour hit with faunders, and saffron, and serve hit forthe.

Eles in grave.

352 Take almondes, and grinde hom, and drawe hom up with swete wyn, and
 put hit into a pot; and do therto hole culpons of eles, and clowes, and maces,
 and raifynges of corance, and pynes, and ginger mynced, and let hit boyle, and
 colour hit with faunders; and in the fettyngge down do therto a lytel vynegr, medelet
 with poudur of canelle, and serve hit forthe.

Eles

Eles in brafill.

Take gode fat eles, and fethe hom al hole, and when thai byn sothen, take of the fyfsh from the bones, and do hit in a mortar, and dates, parboylet therewith, and grinde hit smalle; and do therto the lyver of codlynge sothen, or of other gode
353 fyfsh, and when hit is grounden, tempur hit up with almonde mylk, and do it in a pot, and let hit boyle; and do therto fugur, and poudere of clowes, and of maces, and make hit stondynge (*stiff*) with floure of rys, and colour hit with saffron and faunders, and dresse hit forthe in leches (*slices*), and cast theron fugur and gynger mynced.

Potage wauter.

Take whelkes (*welks*) and fethe hom, then take oute the fyfsh, and bray hit in a mortar al hole, and tempur hit up with almonde mylke, and do hit in a pot, and let hitte fethe; and do therto clowes, and maces, and fugur, and colour hit
354 with faunders and saffron, and make hit stondynge with floure of rys, or with bred, then dresse hit forthe in leches; and cast theron red anys in cumfit, and poudere of ginger, and fugur medelet togedur.

Crem boyled.

Take crem of cowe mylke, and zolkes of egges, and bete hom wel togedur, and do hit in a pot, and let hit boyle tyl hit be stondynge, and do therto fugur, and colour hit with saffron, and dresse hit forthe in leches, and plante therin floures of borage, or of vyolet.

Potage of ynde.

Take almonde mylke, made with swete wyn, and do hit in a pot, and let hit fethe, and make hit stondynge with floure of rys; and do therto clowes, and fugur,
355 and colour hit with ynde that longes to potage, take and breke hit in a mortar, and tempur hit with a lytel wyn, and in the fettyng down, put hit in the pot, and dresse hit forthe in leches.

Botyr of almondes.

Take almonde mylke, and let hit boyle, and in the boylinge cast therto a lytel wyn or vynegur; and when hit is sothen, take and cast hit on a canvas abroad (*spread it on a cloth*), tyl hit be colde, then take and gedur hit togedur, and honge hit up in a clothe a lytel while, then lay hit in colde watur, and serve hit forthe.

Crem of almonde mylk.

Take almonde mylke, and boyle hit, and when hit is boylet take hit from
356 the fyre, and springe theron a lytel vynegur; then take and cast hit on a clothe, and cast theron fugur, and when hit is colde gedur hit together, and leche hit in dyfshes, and serve hit forthe.

Tart on Ember-day.

Parboyle onions, and fauge, and parsel, and hew hom small, then take gode fatte chese, and bray hit, and do therto egges, and tempur hit up therewith; and
S do

do therto butter and fugur, and raifynge of corance, and poudere of ginger, and of canell; medel all this well togedur, and do hit in a coffyn, and bake hit uncoveret, and ferve hit forthe.

Tart de bry.

357 Take rawe zolkes of egges, and gode fat chefe, and dresse hit, and medel hit well togedur; and do therto poudere of gynger, and of canel, and fugur, and saffron, and do hit in a coffyn, and bake hit toforefaid, and ferve hit forthe.

Tart for Lenton.

Take figges and raifinges, and wafsh hom in wyne, and grinde hom, and appuls and peres clene pared, and the corke tane out (*the cores taken out*); then take fresh famon, or codlynge, or hadok, and grinde hit, and medel hit al togedur, and do hit in a coffyn, and do therto poudere of ginger, and of canelle, and clowes, and maces; and plaunte hit above (*ornament it on the top*) with pynes, or almondes, and prunes, and dates quartert, then cover thi coffyn, and bake hit, and ferve hit forthe.

Chifan.

358 Take hole roches, and tenchys, or plays, but choppe hom on peces, and frie hom in oyle; and take cruftes of bredde, and draw hom with wyn, and vynegur, and bray fygges, and drawe hom therewith; and mynce onyons, and frie hom, and do therto, and blaunched almondes fried, and raifinges of corance, and poudere of clowes, and of ginger, and of canell, and let hit boyle, then do thi fifsh in a faire vefsell, and poure thi fewe above, and ferve hit forthe colde.

Farfure for a codlynges hed.

359 Take the lyver of the fyfsh, and fethe hit, then take bred and ftepe hit in the brothe, and grinde the lyver, and the bred togedur, and do therto poudere of ginger, and of canel, and saffron; and do therto a lytel of brothe, and raifynge of corance, and clowes, and maces, and tempur hit well togedur, and do hit in the hed, and make hit fast, and fethe hit well, and ferve hit forthe.

Gyngawtre.

Take the pake (*a quantity*) of the lyver of hake, or of codlynge, or of hadok, and parboyle hit well; then take hit up and dyfe hit smal (*cut it small as dice*); and do hit in a poftenet, and do therto the fatte of the brothe and wyn, and take light bred, and drawe hit up with the brothe nentz to thik (*not too thick*); and do therto galentyne a lytel, and poudere of clowes, and of maces, and let hit boyle, and colour hit grene, and ferve hit forthe.

Lamprons in galentyn.

360 Take lamprons and fcalde hom, and do hom in a panne, and fethe hom, and do therto galentyne, but let not be therin moche brothe, and do therto poudere of ginger, and of canel, and boyle hit, and ferve hit forthe.

Servise

Servise on fishe day.

At the first cours, oysturs in grave, and baken herringe, and pyke, and stok
fissh, and merlynges (*whitings*) fried. At the seconde cours, eles in grave, and
purpays, and galentyne; and therwith congrur, ande salmon, freyshe and dorre rosted,
or gurnard sothen, and baken eles and tart. At the thridde course, rose to potage,
361 and crem of almondes; and therwith sturgeon, and whelkes, and gret eles, and
lamprons rosted, and tenches in gele; and therwith daryolus (*custard baked in a crust*),
and leche-fryes, made of frit and friture.

On fyfsh-day at the firste cours.

362 Buttur of almondes, and therwith firmente with the purpoys, and eles in furre,
and grave fyfsh, and salte lampray, and pyke, and hake, or codlynge, or hadok,
with gyngangre (*ginger*); and part this in fyve, and gret baken eles in brasyle to
potage; and therwith turbot, and congrur, and plays, and soles in fyne, and gele;
and therwith leche-fryes, and pome de orange made of fruyt. At the thridde cours,
potage of ynde, and crem of almondes; and therwith brem de mere, and gurnade,
and crabbes, and crevyse (*cray-fish*), and lamprons in lentyne; and therwith gret
eles rosted, and baken breme or carpe, and chesfan, and darryolus, and tarteletes,
ande peres in fyrrip.

Servise on fleshe-day.

Bores-hed enarmed (*ornamented*), and bruce to potage; and therwith beeff, and
moton, and pestels (*legs*) of porke; and therwith swan and conynge rosted, and tarte.
At the seconde course drope, and rose to potage; and therwith maudeland and
faissant, and chekons farfed (*stuffed*) and rosted, and malachis baken. At the thridde
course conynges in grave, and bore in brase to potage; and therwith teles rosted,
and partriches, and woodcock, and snytes, and raffyolys baken, and flampoyntes.

Servise on fleshe-day.

At the firste course, browet farfyne (*broth enriched with meat*), and charlet to
potage; and therwith bake maudeland, and teles, and smalle briddes, and do therto
almonde mylke; and therwith capon rosted with the fyrrip; and therwith veel
rosted, and pygge rosted, and endored and served with the zolke on his neke over
gilde, and hernefewes; therwith a leche, and a tarte of flessh. At the seconde cours
browet of almayne, and viaunde rial to potage; and therwith maularde and conynges
rosted, and faisaunt, and venyson; and therwith gele, and a leche, and urchynnes,
and pome de orynge. At the thridde cours, bore in egurdouce, and mawmene to
364 potage; and therwith cranes, and kyddes, and curlew, and partoryche rosted, and
therwith a leche, and custarde, and pecok, endoret ande rosted, and served with
the skyn; and therwith kockagris, and flaumpoynts, and daryoles, and peres in
fyrrip.

Turtelettys of fruture.

Take fygges, and grinde hom small, and do therto poudre of clowes, and of
pepur, and fugur, and saffron, and close hom in foyles (*flat pieces*) of dogh, and
frie hom, and flawme hom with honey, and serve hit forth.

On flessh-day.

At the first cours, bukkenade and browet of almayn to potage; and therewith gret flessh, weel roasted, and chapon (*capon*) and swan roasted, and therewith a shielde of Seynt Jorge, and an aungel §, therewith a leche, and gret baken mete. At the seconde
 365 course, jussett, pynenade to potage, and therwith pygge, kidde, and venyson roasted, fesaunt and hernefewes, and chekyns roasted, and a foteltee Seint-Jorge on horsebak and fleyng the dragun, a leche and samakade, and bake mete. At the thridde cours colde creme and gele to potage; and therewith fylettes of venyson, roasted pejons, egretys, partoriches, rabettes, and qwales, pome de oryng, and a foteltee, a castel that the Kyng and the Qwhene comen in for to see how Seint Jorge sloth, and payn puffed, and pety-pettys, and cuspis and doucettes.

Warduns in syruppe.

366 Take wardens (*pears*), and pare hom clene, and sethe hom in red wyn with mulberryes, or saunders, tyl thai byn tendur, and then take hom up, and cut hom, and do hom in a pot; and do therto wyn crete, or vernage ||, or other gode swete wyne, and blaunch poudur, and sugur, and poudur of gynger, and let hom boyle awhile, and then serve hit forth.

Sobyr fause.

Take raifinges, and grinde hom, and bred therwith, and tempur hit up with wyn, and do therto gode poudur, and let hit sethe, then frie roches, and loches, and soles, or other gode fyssh, and do thi fause above, and serve hit forth.

Egurdouce.

367 Take loches or rochys, tenches or soles, cut hom on peces, and frie hom; then take half wyn, and half vynegur, and raifynge of corance, and sugur, and onyons, mynced and fried; and do therto clowes, and maces, and gode powder, and sethe hit, and poure on the fyssh, and serve hit forth.

Gele of fyfshe.

368 Take tenches, pykes, eles, turbot and plays, or other gode fyssh, and cut hom on peces, and scalde hom, and wash hom clene, and drie hom in a panne, and do therto wyn a godele, and the thridde (*third*) parte vynegur, and a lytel watur, and sethe hit well; when hit is innowe take hit up, and pyke out the bones clene, and put hit in a faire vessell; then cole thi brothe thurgh a clene clothe into a faire vessell; and caste therto gode poudur, and colour hit with saffron ynogh, and set hit on the fire, and sethe hit wel, and scome hit clene; when hit is sothen do of the grese clene, and poure above the fishe, and serve hit forth colde.

Counsur in fause.

Take counsur and scalde hym and washe hym clene, and sethe hym, and when hit is ynogh take hit up, and let hit kole; then take parsyly, myntes, peletur, rosemaryn,

§ These I presume were *fotelties*.

|| "*Vernage*." Vernaccia a sort of Italian white wyne. Pegge.

rosemaryn, fauge, and a fewe crummes of bred, and a lytel garlec and falte, and grinde al this in a mortar with pouder marchaunt, and a fewe clowes, and drawe hit up with vynegur, and a lytel wyn; then do thi fyfsh in a faire vessell, and poure hit above, and serve hit forthe colde.

Pykes in brafey.

369 Take pykes, and undo hom on the bale, and wash hom clene; then lay hom on a rostyng yrne, and roste hom; then take wyn, and a lytel vynegur, and pouder of ginger, and of canell, and sugur a godele, and salt; then take and boyle hit in a panne, and colour hit rede; when hit is ynogh dresse thi fyfsh in a faire vessell, and poure thi sewe above, and serve hit forthe.

Plays in cene.

Take playfes (*plaise*), and make hom clene, and if thowe wilt cut hom on peces, and wash hom well, and frie hom in oyle, then take bred, and stepe hit in brothe of other fyfshe, and draw hit up withe vynegur, and a lytel wyn, and caste therto 370 pouder of ginger, and of pepur, and of canell, and salt, and colour hit gaude (*bright*) grene, but make hit noght to thik, then take and dresse thi fyfsh in a faire vessell, and poure thi sewe (*liquor*) above, and so serve hit forthe.

Soles in cyne.

Take soles, and flee hom, and wash hom in water, then sethe hom in faire water, and as thai byn sothen (*when they are boiled*), take of the fynnes, and take onyons sothen, and bred stepet in the brothe, and grinde al this in a mortar, and 371 drawe hit up with the self broth in vynegur and wyn, and do therto gode pouder and falte, and colour hit with saffron, and sethe hit, and then dresse thi fyfsh in a faire vessell, and do thi sewe above, and so serve hit forthe.

A flaune of Almayne.

First take rayfins of coraunce, or elles other fressh reyfins, and gode ripe peres, or elles gode appuls, and pyke oute the cokes of hom, and pare hom, and grinde 372 hom, and the reyfins in a clene mortar, and do then to hom a lytel swete creme of mylk, and streyne hom thurgh a clene streynour, and take x eggcs, or as many mo as wol suffice, and bete hom wel togedur, bothe the qwyte and the yolke, and draw hit thurgh a streynour, and grate faire qwyte bred, and do therto a gode quantitie, and more swete crem, and do therto, and do al this togedur; and take saffron, and pouder of ginger, and canel, and do therto, and a lytel salt, and a quantitie of faire swete buttur, and make a faire coffyn, or two, or as many as needes, and bake hom 373 a lytel in an oven, and do this bature in hom, and let bake hom as thow woldes bake flaunes, or crustades, and when thay byn baken ynogh, strawe upon hom pouder of canel, and of qwyte sugur. And this is a gode maner of crustade.

QUE SUNT POTAGIA IN TEMPORE A FESTO SANCTI MICHAELIS USQUE XLAM. (QUADRAGESIMAM *.)

Brewewes in somere.

For xx messes. Take i. pound and di. (*dimidium, half*) of almandes, and blanche hom, and braie hom with brothe of beef, and make gode thikke mylke, and draw hit thurgh a straynour, and putte hit in a pot; and put therto clowes, and
 374 maces, pynes, raifinges of corance, and gynger myncet, and cast sugre therto, and take two fylettes of pork, and hewe hom, and braie hom rawe, and in the brayinge cast therto v. yolkes of eyren; and qwhen hit is braiet smal, take up the stuffure, and do hit in a chargeour, and putte therto poudur of pepur, and saffron, and poudur of clowes, and falt, and medel al togedur, and take a panne with faire water, and set hit over the fyre and boile hit. And of the stuffure make smale pelettes, and cast in the panne, and let hom boile togedur, and qwhen hit is boylet a litel qwyle, take hom oute, and putte hom in the same mylke, and boyle hom togedur; and qwhen hit is set doun from the fyre, putte therto a litel vinegre. And if ye wil chaunge
 375 the colour in wyntur sesone, take saffrone and saunders, and do therto, and then hit schal be fangwyn (*red*) colour.

Grewel enforced.

Take and make thikke grewell, and strayne hom thurgh a straynour, and putte hom agayne into the pot; and take fylettes of pork, and sethe hom, and braie hom smal, and put hom in grewel and let hom sethe, and putte therto saffrone, and at the first boyling take hom off the fyre that they whaile noght, and serve hit forthe.

Alaunder of moton.

Take moton of the legge (*the flesch of a leg of mutton*), and seth hit tendur bi hitself, and qwhen hit is sothen take and braie hit in a morter, or hewe hit smal with
 376 a knyfe, and putte hit in a pot and boile hit with the same broth; and take saffrone, and poudur of clowes, and of canel, and put therto, and seth hit, and serve hit forthe.

Alaunder of beef.

Take leches (*slices*) of the lengthe of a spoune, and take parcel and hewe smal, and poudur of pepur, and mace, and tempur hit togedur, and take leeches of beef, and rolle hom therin, and laye hom on a gridirne, and on the coles tyl they ben rosted; and if ye have no mace, take of the self talgh' and hewe hit with the parcelle, and tempur hit as ye dyd before.

Rys Lumbarde rennynge.

Take rys and pyke hom clene, and washe hom in three or foure hote waters;
 377 afterwards sethe hom in clene water tyl thay begynnen to boyle, and at the first boyle

* The dishes that are in season from Michaelmas to Lent.

boyle put oute clene that water, and feth hom with brothe of fresh flesh, and putte therto sugre, and colour hit with saffrone. And for to make rys lumbard stondynge, take raw yolkes of eyren, and bete hom, and put hom to the rys beforefaid, and qwen hit is sothen take hit off the fyre, and make thenne a dragee (*small sweet balls*) of the yolkes of harde eyren broken, and sugre and gynger mynced, and clowes, and maces; and qwhen hit is put in dysches, strawe the dragee theron, and serve hit forth.

Mortrewes of flesh.

Take fylettes of porke, and feth hom wel, and qwhen they ben sothen braye hom in a mortar, and take bred steped in broth, and bray hit up with al in the
378 mortar, and then feth hit up with saffrone: and if thow wol make hit more stondyng, qwhen hit is boylet take yolkes of eyren, and bete hom, and putte hom therto, and cast theron powder of gynger.

Caboches.

Take caboches, and washe hom in clene water, and boyle hom wel, and at the seconde boyle, take hom doun off the fyre, and presse hom wel tyl the water be clene oute, and then cutte hom in grete peces, and caste hom in the broth of beef, and feth hom up with maribones, and colour hom then with saffrone, and thikke hit
379 with grated bred; but for a lorde hit schal be thikked with yolkes of eyren beten, and thenne let hit ones boyle, and serve hit forthe.

Blaundeforre vel blaunche mortrewes.

Take broth of beef and tempur hit with almonde mylke, or elles with gode fwete mylke creme of a cowe, and fethe hit that hit be thikke, and take braune of a capone, or elles larde of freshe porke, and braie it, and in the brayinge alaye hit with the mylke, and qwhen hit is braiet let hit feth tyl hit be thikke; and putte therto sugre, or elles honey and grated bred, or elles draw the bred thurgh a straynour, and qwhen hit is sothen that hit be stondynge, then hit is clepet (*called*) blaunche mortrewes.

But for to make blaunch deforre, thow schal make a syrrip of redde wyne, or elles
380 of fwete wyne, and with vyneger, fugur, saffrone, and powder of ginger; and qwhen the syrrip is chaufet (*warmed*) a lytel over the fyre drawe hit thurgh a clene clothe, and thenne take the blaunche mortrewes, and laye hit in dysches in the manner of leches, and then hit is blaundeforre, and serve hit forth.

Blaumangere.

Take ryse and fethe hom in water, and at the seconde boyle putte oute the water, and lay hom in a dysche, and dresse hom; and then take almondes and braye hom, and in the brayinge aloye hom with freshe brothe of beef, and thenne take and
381 fethe up the rys with the mylke, and caste fugur therto: and take the braune of capons sothen, and cese hit smal, and cast therto; and thenne take blaunched almondes, and frye hom in grese, and qwhen they ben fryed and taken up, strawe on hem fugur, and rolle hom wel therein; and thenne dresse up thy potage and serve hit forthe.

Mawmene

Mawmene for xl mees.

Take a galone of vernage or of clarre, and sethe hit into three quartes, and take a pynte therof, and putte therto ii lb. of sugre, a quartrone of reyfyngs of corance, a quartrone of a ponde of pynes, a quatrone of gynger mynced, di. lb. of poudre of canell, and drawe hit with wyn thurgh a straynour; a half of quartrone of clowes, a
 382 half quartrone of powder of gynger, a half ponde of past roiale, a halfe ponde of chardecoynes, and take and putte al this togedur in a potte, and alway travaile (*keep shaking*) hit wel over the fyre; and thenne take braune of capons sothen, or of fayfauntes, or of the roiale of larkes, and kutte the braune overthwert (*cross-wise*), and rolle hit in a clothe tyl hit be smal; and then take flour of rys, and drawe hit thurgh a straynour with wyne, and putte hit in the same pot with saffron, and travaille hit wel: and qwen hit is boylet, set hit doune of the fyre, and bete in the braune therto, and putte a litel vynegre therin, and dresse hit in dysshes flatte.

And for to make a syrupe for to dresse hit with, that hit cleve not to the same dyshe that hit schal be dresse in; take vernage, sugre, saffrone, and powder of gynger, and chauf hit over the fyre, and let hit renne thurgh a clothe, and thenne dyppe
 383 a saucer therin, and strawe the dysshes therwith be the sydes, that the pottage stonde flatte, and cleve noght (*and does not adhere*). And if thou wol have the potage rennyng, putte thereon a litel aqua vite; and qwen hit is dresse in dysshes, as hit is beforefayd, thenne light hit with a waxe candel, and serve hit forthe brennyng.

Viande riall for xl. mees.

Take a galone of vernage, and sethe hit into iii. quartes, and take a pynte therto, and two ponde of sugre, ii. lb. of chardecoynes (*qu. cardamums*), a ponde of paste-roiale, and let hit sethe untill a galone of vernage. Take the yolkes of 60 eyren, and bete hom togeder, and drawe hom thurgh a straynour, and in the settinge doune of the fyre putte the zolkes therto, and a pynte of water of ewrose, and a quartrone of
 384 powder of gynger, and dresse hit in dysshes plate, and take a barre of golde foyle, and another of sylver foyle, and laye hom on Seint Andrews crosse wyse above the potage; and then take sugre plate or gynger plate, or paste royale, and kutte hom of losenges, and plante hom in the voide places betwene the barres; and serve hit forthe.

Viande fypris for xl. mees.

Take viii. lb. of pynes, and two galons of vernage, and braie the pynes, and take iii. lb. of dates, and boyle hom, and then cast hom in the same mortar, and braie hom up with the same mylke, and drawe hom thurgh a streynour that is wyde; and in the braying alaye hit with vernage, and drawe up a gode thik mykle thurgh a streynour, and let hit have one boyle over the fire, that hit be thik, and then cast in therto
 385 iiij. lb. of suger of Sypre, and let hit boyle up with the vernage; and then take one quartron of powder of canell, and drawe the canell thurgh a wyde streynour with wyne, and cast into the same pot, and travaile hit wel.

Take floure of rys, and drawe hit up with wyne, and put hit in the pot, and do hit anone from the fyre, and then put in the powder of gynger before fayde, and colour hit wyth a lytel saffron, and dresse hit up stondyng of vi. leches in a dyshe,
 and

and strawe theron sugre plate made in losenges, or elles qwith anys confit (*preserved anniseed*) and qwyte suger medelet togeder, in the maner of a dragge (*a little ball*), and serve hit forthe.

Viande Burton for xl mees.

Take v lb. of dates, ii lb. of reysynges of fypres, and sethe hom all in red wyne ;
 386 and then bray hom with vernage, with a few chippes of light bred stepet in vernage, with clowes and canell ; and when hit is brayed drawe up al togedur thik thurgh a streynour, and put hit in a clene pot, and boyle hit, and in the boylinge take ii lb. of sugre, and travaile hit wel ; and take the zolkes of eyren, and a quartron of gynger mynced, and caste the gynger in the same pot, and travaile hit wel, and take the zolkes beforefayde, and bete hom wel togeder, and streyne hom thurgh a streynour ; and in the settynge downe of the pot, bete in the eyren, and bete in ther among di.
 387 a quartron of poudre of gynger, and put in a few faunders, and saffron, and salt, and water of euerose ; and if hit be for a lorde, put vii leches in a disshe, or v, and make a dragge of fyne sugre, and triet poudre of ginger, and of anys in confit, and strawe hit theron ; and serve hit forthe.

Browet of almayne for x mees.

Take iii lb. of almondes, and tempur hom, and drawe hom up with freshe brothe of beef, and put into a pot ; and take conynges parboyled, and choppe hom, and ribbes of porke chopped also ; or elles take malardes chopped with the ribbes, and let hom sethe up with the mylke, and make the pottage rennyng ; and take
 388 maces, clowes, pynes, ginger, mynced reysynges of corance, sugre, and put therto ; and take onyons mynced, and boyle hom in water, and after the first boyle clense hom out of the water, and cast hom into the pot, and let hom sethe up with the mylk, and colour hit with saffron ; and take alkenet ii. penyworth, and frie hit in faire grese, and put the grese into a pot thurgh the streynour in the settynge doune ; and take a lytel vynegur and poudre of ginger, and medel hit togedur, and cast therto, and dresse hit, and serve hit forthe.

Browet farfure for x mees.

Take fresh brothe of beef, and red wyne, and boyle hom togeder, and cast therto clowes, maces, pynes, reysynges of corance, gynger mynced, sugre, and swete
 389 wyne ; and take chippes of bred stepet in broth, and draw hit up with red wyne, and caste into the same pot ; and then take conynges parboyled, or elles rabets †, for thai are better for a lorde, and frie hom in freshe grees, and hole for a lorde ; and for other, culpon (*cut*) hom of gobettes, and take partriches and pulle hom, and cruyshe hom, and frie hom also : and when the conynges and the partriches ben half friet, cast hom into the same pot, and let hom boyle togeder. And for a gret lorde, take squerelles instede of conynges, and dight hom as hit is beforefaide. And when all this is boylet ynogh take and put therto a lytel vynegur and faunders, saffron,
 390 and poudre of canel streyned with wyne, and gif hit then a boyle after, and set hit down from the fire, and caste therin poudre of ginger, and loke that the potage be rennyng, and then dresse hit, and serve hit forthe al hole, a conyng and a partriche in a disshe for a lorde.

Browet

† Conynges and rabets are evidently, from this receipt, by no means synonymous terms ; conynges, I apprehend, were what we call stop-rabbets, i. e. very young ones.

Browet seeke for x. mees.

Take ii lb. of reisynges of corance, and washe hom in hote water, and bray hom, and drawe hom up with wyne, and with a fewe chippes of bred, and put hit in a pot, and colour hit with a fewe faunders and saffron; and then take conynges parboyled, and roste hom, and when thai byn half rosted chop hom on gobettes, and cast hom into the same pot, and boyle al togeder; and then take dates clene washen,
 391 and cut hom of four quarters, and caste hom therto, and when hit is boyled ynogh, in the settynge doune put therto a lytel verjouse and poudre of ginger; and loke that hit be rennyng, and serve hit forthe.

A kolde browet for foper.

Take almonde mylke, and drawe hit up with brothe of beef thik, and let hit fethe; and take chekenes, and chop hom, and boyle hom in water, and when thai are half boyled, take and frie hom in freshe greese, and lay hom in dishes. And take fugre clowes, a fewe pynes, and maces, and cast into the mylk, and when hit is boyled ensemble in the settynge doune, put therto a lytel vynegur, and poure hit in
 392 dishes aboven the chekenes, and serve hit forthe.

Conynges in gravê.

Take conynges parboyled, and chop hom in gobettes, and drawe up a thik almonde mylk, with brothe of beef, and boyle hit, and cast in therto the conynges chopped, and clowes, maces, pynes, reisynges of corance, and when hit is nygh boyled cast in fugre; and in the settynge doune put therto a lytel vynegur, and serve hit forthe. And if thou wyl make the gravê steined (*coloured*), put into the same pot faunders, saffron, and poudre of canel drawne up with wyne, and in the settynge doune cast therto poudre of ginger, and serve hit forthe.

Conynges in egredouce.

393 Take conynges parboyled, and chop hom, and take dates clene washen, and raifynges of corance braied in a mortar, and draw hit up with wyne, and put al into a pot, and cast therto clowes, maces, pynes, and fugre, faunders, saffron, canel streined; and in the settynge doune put therto vyneger that hit be sumqwate bytyng (*somewhat sharp*), and caste therto poudre of pepur, and of ginger; and serve hit forthe.

Conynges in turbaturs.

394 Take conynges parboyled, and half for rosted, and choppe hom in gobettes, and take and draw up a thik mylk of almondes, with freshe brothe of beef, and cast into the same pot the chopped conynges and clowes, maces, pynes, raifynges of corance, ginger mynced, fugre ynogh, or honey, and let hit boyle, and steine hit with brothe, and with saffron, and faunders; and in the settynge doune do therto a lytel vynegur, and poudre of gynger, and serve hit forth.

Hares or conynges in sene.

Take conynges or hares, hilt (*skin*) and washe hom forthewithe in the brothe of beef, and boyle the self (*same*) brothe in a pot, and skym hit wel, and then chop the

the hares or the conynges, and cast into the same pot; and put therto pouder of pepur, and of canel, and onyons mynced of foure, and drawe up chippes of bred that is broun, and put therto, and in the settynge doune do therto a lytel vynegur and wyne, and serve hit forthe.

Friffure.

- 395 Take hares hilt, and wafshe hom in brothe of beef with alle the blode, and boyle the blode, and skym hit wel, and then parboyle the hares, and chope hom, and frie hom in faire grees, and caste hom into a pot, and let hom boyle ensemble (*together*); and put therto onyons mynced, clowes, maces, pynes, and reisynges of corance, and draw up chippes of bred with wyne, and put therto; and also pouder of pepur, and of canel, and sugre, and colour hit with saffron: ande in the settynge doun alay (*mix*) hit with a lytel vynegur, and serve hit forthe.

Boor in confith.

Take felettes of braune, and let hom lye in merfause (*in foak*) an houre, and then parboyle hom; and then take honey, and clarifie hit over the fire with an eye (*egg*) on this wyse; take and breke an eye, and cast in the zolk and alle, and aboute the ey wyl gedur a scome; and when the scome is ful gedred take a skymmour, and skym away the ey with all the scome therabout, and then put therto a lytel wyne and pouder of pepur, or elles pouder of greynes, and stere (*stir*) fast tyl hit wax thik, and in the thekenynge put the fylettes rosted therto, that al the fause cleve to the filettes; and qwhen the fause is bounden to the felettes take hom up al hote, and lay hom on a boarde to kele; then take and lay three of hom in a disshe, ande on the tweyne by the fides lay barres of silver, and on the thridde (*third*) in the middes lay a barre of golde; and serve hit forthe.

Boor in peverarde, or braune in peverarde.

- 397 Take for a boor in peverarde the ribbes of a boore while thai be frefshe, and parboyle hom, and half roste hom, and then chop hom, and cast hom in the brothe of beef, and alay hit with wyne, and put in therto clowes, maces, pynes, raisyns of corance, pouder of pepur, onyons mynced gret, and draw up a liour (*mixture*) of chippes of bred, and put in therto, and saunders and saffron, ande honey, and in the settynge doune take a lytel vynegur, medelet with pouder of canel, and cast therto; and then take braune lechet of twoe ynches length, and cast into the same pot, and dresse hit up the t'one with the t'other: and serve hit forthe.

Boor in egredouce.

- 398 Take dates clene wafshen, and raisynges of corance, and boyle hom, and bray al ensemble (*together*), ande in the brayinge put therto clowes, and draw up al with vynegur, or clarre, or other swete wyne, and put hit in a faire pot, ande boyle hit wel; and put therto half a quartron of sugre, or elles hony, and half an unce of pouder of canel; and in the settyng doun take a lytel vynegur and medel therwith, and di. an unce of pouder of ginger, and a fewe saunders and saffron, and in the boylinge put therto ginger mynced, and put in the same pot; ande take frefsh braune, and sethe hit, and then cut hit in thyn leches (*slices*), and lay three in a disshe, and then take di. lb. of pynes, and frie hom in frefsh grees, and cast therto the pynes, and when that byn thurgh hote take hom up with a skymmour, and let
- 399 hom

hom drie, and then cast hom into the same pot; and then put the syrrip above the braune in the dyfshes; and serve hit forthe.

Mofy for soper in somer.

Take smale chekyns and chop hom, and sethe hom in brothe of beef, and wyne; and cast therto clowes, maces, pynes, and hew parsel and sauge and cast therto, and colour hit with saffron; and take poudre of pepur, or of greynes de Paris, and put
400 therto, and take eyren broken, and drawe thurgh a streynour zolk and al, and bete hit with a pot stik, and put therto an unce of ginger, and shote al into the same pot to the chekenesse, and stir hit well, and when hit begynnes to boyle set hit from the fire; and serve hit forthe.

Chekyns in kirtyne for x mees.

Take three lb. of almondes braied, and draw up a gode thik mylk with brothe of beef; and put in the same pot sugre, clowes, maces, pynes not mynced, and let hit boyle ensemble tyl hit be hanging (*very thick*); and take an unce of poudre of ginger, and medel hit with vynegur, and sethe hit in the pot, and in the fettyng
401 doune, then take chekyns, and quarter hom, and sethe hom halfe, and for a lorde, al hole; and when thai byn half sothen pull of the skyn, and then frie hom in hote grese ynogh, and then couche hom in chargeours, or in dishes, and cast on hom sugre, and then overhille (*overflow*) the fleshe with the syrrippe, and then take a lytel sugre, and poudre of ginger, and strewe theron, and serve hit forthe.

Colys of flessh.

Take chekyns, or hennes, or capons, and sethe hom; and then take away the braune and kepe hit beside, and then bray the remnant with a lytel bred bones and al, and drawe hit up with a streynour with the self brothe, and let hit boyle, and then
402 take the braune and bray hit, and cast hit into the self pot, but strayne hit noght, and put therto a lytel sugre, and colour hit with saffron, and serve hit forthe, and lay the pestels (*legs*) of the chekyns in the dyfshes withal in the dressing, and if ye desiren to ete flessh.

Pygge in barre.

Take a pigge and farse (*stuff*) hym, and roste hym, and in the rostyng endorse (*bafe*) hym; and when he is rosted lay orethwart him over one barre of silver foile, and another of golde, and serve hym forthe so al hole to the borde for a lorde.

Jowtes of flessh.

Take sundry herbes, and breke away the stalkes, and sethe hom, and then presse hom, and sethen; hak hom, and then bray hom with brothe of beef, and with bred
403 steped in brothe of beef, and make up a liour, and put al into a pot, and boyle hit ensemble, and if hit be thik put therto more brothe; and serve hit forthe.

Jowtes of fyfshe.

Take herbes and make hom in the same manner, save take therto brothe of fressh salmon, or of congrur, and cast therto poudre of canel, and make therto a
liour

liuor (*mixture*) of bred as hit is beforefayde. Also ther byn joutes made with fwete almonde mylke, and caſt therto a lytel ſugre for lenten, but put therto no brede.

Chekennes in fauge.

Take chekyns and chop hom, but for a lorde al hole, and ſethe hom in brothe
404 of beef with wyne, and when thai byn ſothen pul of the ſkyn. For x mees take
zolkes harde of xl eyren, and bray hom in a mortar with fauge and parſel, and alay
hit with gode wyne in the brayinge, and draw hit up thik thurgh a ſtreynour, and
put therto one unce of ſugre, one unce of powder of canel, and a lytel ſaffron; and
then couche the chekyns in diſhes, and put the ſyrip al colde above, and ſerve hit
forthe, but put therto a lytel vynegur.

Raynecles.

Take fwete porke, dates, figges, braied togeder, and put therto a fewe zolkes
of eyren, and in the brayinge alay hit with a lytel brothe, and caſt therto powder of
405 clowes, powder of pepur, ſugre, raiſynges of corance, and colour hit with ſaffron,
and medel al togeder; and then hille the ſtuffure in paſte as men maken ruſchewes;
and then take the brothe of capons ſothen in herbes, and let hit boyle, and colour
hit with ſaffron, and then put in therto the raynecles, and when thai byn boyled
take hom up, and lay three of hom in a diſh, and poure brothe therto; and take
grated cheſe medelet with powder of ginger, and ſtrewe above theron, and ſerve hit
forthe.

Furmentee.

Take qwete (*wheat*) ſtreyned, that is for to ſay broſten (*burſt*), and alay hit
with gode fwete mylk, and boyle hit, and ſtere hit well, and put therto ſugre; and
406 colour hit with ſaffron; and for a lorde put no brothe therto, but put therto a few
zolkes of eyren beten, and ſtere hit wel that hit quayle noght (*ſtir it well that it does
not curdle*); and when hit is ſothen ſerve hit forthe.

Grene peſen.

Take grene peſen, and ſethe hom with brothe of fleſhe; and take parſel, hyſope,
and faveray, brayed with a lytel bred, and bray half the peſen withal, and ſtreyne up
al togeder, and al into the ſame pot, do the remnant of the ſame peſen, and let hom
ſethe; and ſerve hom forthe.

Grene peſe unſtreyned with herbes.

Take grene peſe, and let hom ſethe with moton or with brothe of beef; and
407 take herbes, parſel, yſope, and faveray, hewn ſmal, and caſt in therto, and let hit
ſethe tyl it alay hitſelf; and colour hit with ſaffron, and ſerve hit forthe.

Olde peſe with bacon.

Take old peſen and boyle with brothe of fleſh, and with bacon, and hul hom,
and bray the hal . . . del with brothe, and ſtreyne hit, and put hit againe into the
ſame pot, and let hom ſethe tyl thai alay homſelf; and ſerve hom forth.

Juffel

Juffel of fleſh.

Take brothe of capons boyled with gode herbes, with parſel and ſauge, and other gode herbes, and colour hit with ſaffron; ande for a lorde, take clene zolkes
 408 of eyren beten, and caſt into the brothe, and let hit boyle, and ſtere hit wel tyl hit crudde togeder, and then dreſſe hit in diſhes, and ſerve hit. But for commons, take eyren zolkes and al beten, and medelet with grated bred, and ſethe it up as thou diddeſt before; and ſerve hit forthe.

Juffel enforſed.

Take brothe of capons withoute herbes, and breke eyren, and caſt into the pot, and make a crudde therof, and colour hit with ſaffron, and then preſſe oute the brothe and kerve it on leches (*cut it into ſlices*); and then take ſwete creme of almondes, or of cowe mylk, and boyle hit; and take zolkes of eyren beten, and caſte therto, and fugre, and colour it depe with ſaffron; and if the mylke wyl qwayle, caſt therto a
 409 lytel floure, and ſtere hit well; and when hit is ſothen, then take the leches, and lay three or fyve in a diſhe, and put the ſyrip above; and then take fugre, faunders, maces, pouder of canel, and al medelet togeder, and ſtrew theron; and ſerve hit forthe.

Charlet.

Take ſweete cowe mylk, and put into a panne, and caſt in therto zolkes of eyren and the white alſo, and ſothen porke brayed, and ſage; and let hit boyle tyl hit crudde, and colour it with ſaffron, and dreſſe hit up, and ſerve hit forthe.

Charlet enforſed.

Take ſwete cowe mylk and eyren, zolkes and al, and ſothen pork braied withoute herbes, and let hit boyle tyl hit crudde, and colour hit with ſaffron, and then
 410 take hit up and preſſe hit, and put therto creme of almondes, or of cow-mylk, and boyle hit; and put therto fugre, and colour hit depe with ſaffron, and lay thre leches in a diſhe, or fyve of charlet, and poure the creme above thereon, and ſerve hit forthe.

Creme boyle.

Take creme of cowe mylk, and zolkes of eyren beten, and fugre, and ſaffron, and medel alle togedur, and boyle hit that hit be ſtondyng, and dreſſe hit up ſtondyng of leches in diſhes, and plant hit with floures of borage, and ſerve hit forth.

Caudel rennyng.

Take vernage, or other gode ſwete wyne, and zolkes of eyren beten, and ſtreyned,
 411 and put therto fuger, and colour hit with ſaffron, and ſethe hit tyl hit begyn to boyle, and ſtrawe pouder of ginger theron; and ſerve hit forthe.

Caudel ferres.

Take vernage, or other ſwete wyne, and take zolkes of eyren beten, and in the betynge do away the ſcome, and then ſtreyne hom, and put al togedur in a pot, ande put therto fugre ynogh, and colour hit with ſaffron, and ſtere hit wel, and take bred
 a lytel

a lytel of payne de mayne (*white bread*) staped in the self wyne, and streyne and put hit in the same pot, and stere hit wel, ande make the caudel stondynge, and at the
412 first boyle do hit from the fire, and dresse hit up in leches in disshes, and strewe sugre theron, and serve hit forthe.

Caudel ferres.

Take chekyns and choppe hom, and cast hom in brothe of beef, and cast therto clowes, maces, pynes, and reisynges of corance, and a lytel wyne and saffron; for x mees, take the zolkes of 40 eyren beten and streyned; and take faunders and canel drawen, and put in the same pot: and then take half a quartron of poudre of ginger, and bete hit with the zolkes; and in the settyng doune put hit into the same pot, and and stere hit wel togeder, and make hit rennyng and sumqwat standynge; and dresse hit, and serve hit forthe. Or elles take conynges instede of chekyns, and do on the same wyse.

Mon-amy.

413 Take thick creme of cow-mylke, and boyle hit over the fire, and then take hit up and set hit on the fide; and then take swete cowe cruddes, and presse out the qway (*whey*), and bray hom in a mortar, and cast hom into the same creme, and boyle altogedur; and put thereto sugre, and saffron, and May buttur; and take zolkes of eyren streyned, and beten, and in the settyng doune of the pot, bete in the zolkes therto, and stere hit wel, and make the potage stondynge; and dresse fyve or seaven leches in a dish, and plaunt with floures of violet, and serve hit forthe.

Murre.

Take almonde mylke, and draw hit up with brothe of beef, and take porke braied, or elles braune of capons braied, and boyle hit togeder; and put therto sugre, 414 faunders, saffron, but more of saffron than of faunders that hit be depe coloured, and poudre of greynes, and let hit boyle that hit be stondynge, and thik hit with a litel floure of rys; and settyng doune take a lytel vynegr, and medel wyth the flour of canel, and of ginger and sugre, and put therto, and stere hit wel togeder, and when hit is dressed up strewe above red anys in confith, and serve hit forthe.

Barleeg.

Take creme of almondes, and alay hit with flour of rys, and cast thereto sugre, 415 and let hit boyle, and stere hit wel, and colour hit with saffron and faunders, and make hit stondynge, and dresse hit up on leches (*in divisions*) in disshes, and serve hit forthe.

Potage of ynde.

Take vernage and other swete wyne, and draw up a gode thik mylk of almondes, and cast therto sugre, and poudre of clowes, and boyle altogedur, and do therto a lytel saffron, and make the potage stondynge with flour of rys; and then take ynde that longes for potage, and bray hit with a lytel wyne, and qwen the potage is set from the fire, put in this colour therto, and stere hit wel, and dresse hit up on leches, and serve hit forth.

Turnesole.

Turnesole.

- 416 Take thik almonde mylk, and draw hit up with wyne vernage, or other fwete wyne, and let hit boyle, and cast therto fugre, and make hit stondynge with floure of rys, and when it is doune from the fire, take blewe turnesole, and dip hit in wyne, that the wyne may catche the colour thereof, and colour the potage therewith, and dresse hit up in leches in disshes, and serve hit forthe. Or elles, draw up blake berys (*black-berries*) with wyne, and colour hit therewith, and make one leche blewe, and another white.

Garnade for x mees.

- 417 Take the mylk of fyve lb. of almondes, and drawe hit up with a galon and an half of vernage, and cast thereto fugre and gynger gret, mynced a gode quantite, and let hit boyle wel, that hit be stondynge, or elles make hit thik with flour of rys if ye wil, or elles with braune of capons braied; and take rys, and gif hom but a boyle, and then take hom doune, and drie hom, and pike hom, and in the fettynge doune from the fire, alay the rys with joyse of pomegarnetes (*juice of pomegranates*) in the stede of kyrnell of pomegarnetes, and put into the same pot, and a lytel of watur of eueroise, and stere hit al togeder; and take red turnesole steped wel in wyne, and colour the potage with that wyne, and dresse hit up in disshes, and serve hit forthe.

Bardolf.

- 418 Take almond mylk, and draw hit up thik with vernage, and let hit boyle, and braune of capons braied, and put therto; and cast therto fugre, clowes, maces, pynes, and ginger, mynced; and take chekyns parboyled, and chopped, and pul of the skyn, and boyle al ensemble, and in the fettynge doune from the fire, put therto a lytel vynegur alaied (*mixed*) with poudere of ginger, and a lytel water of everoise, and make the potage hanginge (*thick*), and serve hit forthe.

Sowpeschets.

- 419 Take almonde mylk and draw hit up thik with brothe of beef, and let hit boyle, and cast therto clowes, maces, pynes, reisynges of corans, ginger mynced, and fugre ynogh; and in the fettynge doune put therto a lytel vinegur, alayed with poudere of ginger and take frefshe braune of a bore sothen (*boar boiled*), and cut hit in grete dices of the bred, and cast into the milk, and stere hit togeder, and loke that hit be rennyng (*thin*), and dresse hit up, and serve hit forthe.

Gees in porre.

Take gees scalded, and plat hom, and poudere hom with salt al a nyght, and on the mornynge washe of the falte, and chop hom, and sethe hom with brothe of beef; and take lekes washen clene, and hak hom smal, and then bray hom in a mortar, and put therto a lytel otemele in the brayinge, and medel altogeder, and put into the pot, and let hit sethe, and colour hit with saffron, and serve hit forthe.

Gees in hochepot.

- 420 Take gees not fully half rosted, and chop hom, and sethe hom in brothe of beef, and put therto onyons mynced, poudere of pepur, clowes, maces, pynes, reisynges of corance,

corance, and draw up chippes of bred with wyne steped in brothe, and make a liour, and put therto, and make potage hanginge, and colour hit with faunders and saffron, and serve hit forthe.

Maulardes in cyne.

Take maulardes chopped, ande sethe hom, and when thai byn so, then in brothe of beef; cast therto clowes, maces, pynes, fugur, wyne, onyons mynced gret, and draw up a liour of chippes of bred; and put therto poudur of pepur, and colour hit with saffron and faunders; and in the settyngge doune (*i. e. when you take it from the* 421 *fire*) put therto a lytel vynegr, and loke that hit be rennyngge, and serve hit forthe.

Blaunche porre.

Take the clene white of lekes wel wafshed, and sethe hom; and when thai byn sothen, draw oute the grene pith, that is within, and then presse oute the water, and hak hom smal, and bray hom; and in the brayinge alay hit with thik almonde mylk; and then sethe hit, and cast therto fugre, and make hit sumqwat rennyngge (*rather thin*); and when hit is sothen and dressed up in disshes, then cast suger above, and serve hit forthe.

Perre.

Take grene or white pesen clene wafshen, and boyle hom, and set hom on fide 422 tyl the brothe be clere, and that same clere brothe let renne thurgh a streynour into a pot, and put therto parcel, sage hewen, onyons mynced, and poudur of pepur, and colour hit depe with saffron, and put therto a lytel wyne, and let hit boyle, and in the settyngge doune do therto a lytel vinegr; and take shives of bred † tosted, and do in the same pot in the takyngge up, and serve hit forthe.

Also for to make another potage, take the same pesen, and drawe hom up thik, and sethe hom up with water and onyons mynced, and put therto a lytel poudur of pepur, and colour hit with saffron, ande serve hit forthe.

Eles in furre.

423 Take eles culponde (*cut in pieces*) and clene wafshen, and sethe hom with half wyne, half water; and cast therto onyons mynced, clowes, maces, pynes, raifinges of corance; and draw up a liour therto of chippes of bred steped in wyne; then caste therto poudur of pepur, and afterward the liour, and also faunders and saffron; and in the settyngge doune put therto poudur of ginger, and of canel medelet (*mingled*) with a lytel vinegr, and serve hit forthe.

Eles in browet.

424 Take eles culpond ande clene wafshen, and sethe hom in water; and cast therto onyons gret mynced (*cut in large pieces*), and sage and parcel hewed, and a liour of bred drawn up with wyne, and caste therein first poudur of pepur and saffron, and serve hit forthe. Also there byn eles in brothe sothen in water with onyons, herbes, pepur, and saffron, with a lytel rennyngge liour, and salt; and serve hit forthe.

Eles

† *Shives*, &c. little round pieces of bread. "Pars panis in orbem dissecti." Jun. Etym. Ang.

Eles in gravê.

Take almonde mylk and draw hit up with fwete wyne, or white wyne, or with clene water, and put hit into a pot, and cast therto sugre, or elles honey clarified; and cast in therto hole culpons of eles clene wafshen, and then clowes, maces, pynes, raifynges of corance, ginger mynced; ande when hit is mynced in the settinge doune do therto a lytel vynegur; and in the dresfynge fave the culpons hole; and serve hit forth.

Eles in Brasyle.

- 425 Take eles clene wafshen, and sethe hom al hole; and when thai byn sothen flippe of al the fishe from the bone thurgh thynne honde, and cast hit in a mortar, and bray hit with thik almonde mylke, and with dates scalded, and clene wafshen, and with the lyver of codlynges sothen and braied ther amonge; and then cast al into a faire pot, and put therto ginger and poudre of clowes, and saunders, and saffron, and make hit stondynge withe floure of rys, and dresse hit up on leches, and make a drage of sugre, and of poudre of ginger mynced, and strewe aboven theron, and serve hit forthe.

Pike or tenche in Brasyle.

- 426 Take a pike or a tenche, and slitte hom bi the chine (*cut them from the gills*), and wafsh hom, and cut hom on peces that thai hange togeder, and strawe on hom a lytel salte, and roste hom on a gredhirne, and make a syrre thereon; take a quart of vernage, and the gravey of the pike put with the brothe, and boyle hit ensemble (*altogether*); and cast therto sugre, clowes, maces, pynes; and take faire chippes of bred drawen up with wyne, and alyed up rennyng (*mixed up thin*); and in the settinge doune of the pot, put therto poudre of ginger, poudre of canel, saffron, and vynegur; and dresse the fish in disshes, and do the syrre above; and serve hit forth.

Jussel of fyfsh.

- 427 Take frye of female pike, and pille away the skyn; and take the liver of codlinge, and bray altogeder; and take grated bred and cast therto in the brayinge, and when it waxes stif put hit into a chargeour, and colour hit depe with saffron; and then take grave of pyke, and grave of congr, and of calver salmon, and put al into a panne; and take parcel (*parsley*), and sauge hewen, but not too smalle, and boyle hit ensemble; and when hit is boyled put in a potstik and stere hit wel, and when hit begynnes to crudde do away the potstik, and let hit boyle afterwarde a gode
428 qwyle; and then set hit down, and dresse up fix leches in a dyshe, and strawe theron poudre of ginger; and serve hit forthe.

Mortrewes of fyfsh.

Take thik almonde mylke, and put hit in a faire pot, and cast therin sugre, or elles honey clarified; and take a codlynge or whitynge, or thornbagge, or hadok sothen, and do away the bones and bray hit up with the mylk, and with the lyver, and put al into the same pot, and let hit boyle, and draw up floure of rys with a lytel mylk, and put hit in the same pot, and travayle hit wel, and make the potage stondyng; and in the dresfynge make fix leches in a dyshe, and straw thereon
poudre

429 powder of ginger and sugre medelet togeder, and serve hit forthe; and if thow have none almondes, take gode swete creme, and make on the same wyse (*in the same manner*).

Congour in pyole.

Take almonde mylk drawen up with the brothe of congrur, and put therto sugre or honey clarified; and then take gret culpons of congrur sothen, and boyle hom over the coles; and take the same mylk and boyle hit, and cast therto clowes, maces, pynes, reisynges of corance, and streyne with a lytel saffron, ande in the settinge doune of the pot, medel togeder verjouse, powder of ginger, and put therto into the same pot; and lay thre culpons in a chargeour, and the fyrir above; and then take
430 turnesole diped in vine, and wringe oute the colour, and with a feder sprinke and spot the congrur, but colour hit not altogeder; and serve hit forthe.

Roches or loches in egurdouce.

Take roches, or elles loches, and scale hom, and wafshe hom, and frie hom in oyle; and take dates, and raifynges of corance wafshed and scalded, and chippes of bred, and bray altogeder, and drawe hit up thurgh a streynour with red wyne, and set hit on the fire; and cast therto a lytel powder of pepur, clowes, pynes, qwyte fried in oyle, faunders, saffron, raifynges of cypre, and let hit boyle; and in the settinge doune from the fyre, put therto a lytel vynegur medeled with powder of
431 canel and ginger; and then put the fyrir above the roches or loches in disshes; and serve hit forth.

Potage wastere.

Take thik almonde mylk drawen, and welkes, and gif hom but a boyle (*let them once boile*), and then draw hom, and wash hom, and bray hom with hote almonde mylk, and when thai byn braied, cast hom into the hote almonde mylk; and do therto sugre, or elles honey, and let hit boyle, and put therto faunders, and saffron, and set up the potage stondynge, with flour of rys, or with brede, and stere hit wel; and dresse up the potage stondynge on vi leches in a disshe and cast theron red anys in confith (*preserved anniseed*), and powder of ginger, and sugre medeled togeder, and serve hit forthe.

Tenches in cylk.

432 Take tenches, and salt hom, and cut hom that thai hangen bi the skyn, and boyle hom; and then take gode swete wyne, or red wyne with sugre, and raifynges of corance piked, and clene wafschen; and bray hit with chippes of bred, and with clowes ymonge, and draw hit up with the same wyne, and set hit over the fire, and let hit boyle; and cast therto powder of greyne de Paris, and colour hit depe with faunders, and saffron, and in the settinge doune put therto verjouse and powder of ginger, and of canel; and then lay the tenches in disshes, and poure the fyrir above, and serve hit forthe.

Grene pefen, reale.

433 Take grene pefen clene washen, and let hom boyle awhile over the fire, and then poure away al the brothe, and bray a few of hom with parcel and myntes (*mint*); and in the brayinge alay hit with almonde mylke, and drawe hit up with the same
U 2 mylk,

mylk, and put in the same pot, and let hit boyle with hole pefen (*whole pease*); ande cast thereto sugre and saffron, and in the settyng doune of the pot, if hit be a pot of two galons, take twelve zolkes of eyren, and bete hom, and streyne hom, and cast hom into the pot, and stere hit wel; and loke the potage be rennyng; and when it is dressed, straw suger above, and serve hit forthe.

Charlet contrefetid of fyfsh.

- 434 Take almondes, and drawe up a gode thik mylk with faire water, or with congrur broth; then take codlyng, or haddok, or thornbag (*thornback*) sothen, and do away the skyn, and the bones, and then breke the fyshe in a streynour, with thyne honde; then take one pynt of the same mylk, and put hit in a postenet (*pipkin or sauce-pan*), and do the same fyshe therto, and boyle hit that hit be thik, and stere hit with a pot-stik; and put therto sugre, and saffron; and in the settyng doune, put therto a lytel vynegur that hit crudde, and then shete hit into a faire clothe, and let the qway renne away (*wey run off*); and then lay hit in a chargeoure, and presse hit, and then cut hit on leches, and lay hit in disshes, and take the remnant
435 of the mylk, and set hit over the fire, and put therto sugre, and colour hit depe with saffron, and let hit boyle; and in the settyng doune put therto a lytel wyne, and poure the syrrip above the leches; and then take poudre of ginger, sugre, faunders, and maces, and strawe thereon; and canel medeled altogeder, and serve hit forthe.

To make a salt laumpray freshe.

For to make a salt laumpray freshe in one night, or elles in foure or fyve houres; take the laumpray, and wash hym twyfe or thries wel in lewe (*warm*) water, and then take ale driftes, and lies (*lees*), and lewe water medeled togeder; and let hym stepe therin one night or lesse, and then wash hym oute with lew water, and sethe hym, and he schal be freshe ynogh at a fay.

- 436 To kepe a salt laumpray al yere for apairinge.

Take a lampray, and stop hym with salt wel, and take a gode thik canevas, (*thick cloth*) and take thik lies of wyne, and lay theron; and then take the laumpray, and hille (*cast*) hym in the lies, and rolle then the canevas togeder, and lay hit in a place where non aire entres but lytel, (*where little air enters*) and so thow schalt save hym gode throughoute the zere.

Toft rialle.

- Take qwyte bred, and make therof trenchours, and toft hom, and lay hom on fyde; and for 20 messes take one quart of vernage, and di. quarter (*half a quarter*) of poudre of canel drawen up with vernage, and sethe hit over the fire; and put therto
437 one quartron of sugre, one quartron of paste rialle, and one quartron of chardecoynes, and travayle hit wel; and cast therto clowes, maces, pynes, raifynge of corance, ginger mynced, ande colour hit with a lytel saffron; ande take floure of rys drawen up with wyne, and schete into the same for to make hit byndyng, and stondyng; and in the settyng doune of the same pot, put in therto thre unces of poudre of ginger, and a lytel water of ewerose; and then take the same stuff, and streke above the trenchours al hote; and take sugre plate, and cut hit in losyng wyse, and gilde the endes, and the tother ende plant in the toft aboven the trenchours; and lay, for a Lorde, in a disshe, four trenchours; and serve hit forthe.

Eyren

Eyren Gelide.

438 Take mylk of 1lb of almondes drawn up thik, and fet hit over the fire, and put therto sugre, and when hit is boyled, fet hit on side; and then take foundes of stok-fyshe, and of codlygne, and one gobet of thornbag, and sethe hom altogedur; and when hit is sothern, thricche oute the water, and bray hit, and in the brayinge alay hit with the same mylk, and cast therto clowes; and when hit is brayed, draw hit thik thurgh a straynour, and hete hit over the fire. And take eyren avoided al oute that is therin, and save the zolkes als hole as thow may (*as whole as you can*), and washe hom clene; and then put in the stuff als hote in the shelles, and take clowes, and gilde the heddes, and plant hom aboven there hit is voyde, and fet hom upright; and when the stuff is colde, pille away the shelles, and take leches lumbard cut on leches, and lay hit in chargeours, and strawe above poudre of ginger, and sugre, medeled togeder; then set the eyren betwene, and serve hit forthe.

Leche lumbarde.

Take honey clarified, and vernage, or other wyne, and let hit boyle togeder, and colour hit with saundres and saffron, and cast therto poudre of pepur, or of greynes, and a lytel poudre of canel, and in the boylynge cast therto grated bred to make hit thik; and when hit is ful boyled, that hit be thik ynogh in the settynge doune, put 440 therto a lytel vynegur, medelet with poudre of ginger, and stere hit togeder; and then poure al on a faire canevas, and let hit kele; and when hit is colde, cut hit in faire brode leches, and lay hom in dishes, and strawe above sugre, and poudre of ginger medeled togeder; and serve hit forth.

Pomes Dorre.

Take felettes of pork, and roste hom half raw, and bray hom, and in the brayinge cast therto a few zolkes of eyren, and a few clowes; and when hit is brayed, do hit into a vessel, and put therto poudre of pepur ynogh, and colour hit with saffron; and do therto sugre or honey clarified, and a few raisynges of corance, and medel al togeder; and then set a panne over the fire with water, and let hit boyle, and make rounde 441 pelettes of the gretnesse of an ey of the same stuff, and cast hom into the boylynge water, and sethe hom, and then do hom on a spit, and roste hom; and in the rostyng, endore hom zelow with zolkes of eyren, and flour, and saffron, medeled togeder, and some grene if thow wyl with royst of herbes endorre hom, and serve hit forthe.

Appeluns for a lorde, in opyntide.

Take appuls cut of tweyne or of foure (*cut in two or three pieces*), and sethe hom, and bray hom in a mortar, and then streyne hom; and when thai byn streyned, do hom in a pot, and let hom sethe tyl the joust (*juice*) and the water be sothen oute, and put then therto a lytel vernage, or other swete wyne, and cast therto sugre; and when hit is sothen in the settynge doune of the pot, put therto a few zolkes of eyren beten and streyned, and set up the potage, stondyng, and put therto a lytel water of euerose, and stere hit wel togeder, and dresse hit up stondyng on leches in dishes, and straw aboven blomes of qwerdelynges (*qu. codlings*) or of other gode frute; and serve hit forthe.

This potage is in sesonne April, May, and June, while that trees blowen.

This

This potage may be made in Lenten, and also in opentyde, on this same manere, withouten eyren.

MEDICINA OPTIMA ET EXPERTA PRO STOMACHO ET PRO CAPITE IN ANTIQVO HOMINEM §.

Take ginger, canel, long pepur, rose-marine, graynes, of ichone a quartrone; then take clowes, maces, spikenarde, nutmukes, gardamour, galingal, of ichone one unce; liqui aloes, calamy, aromatici, croci, rubarbi, reupontici of ichone nine penny-weight; make of al this a gros pouder; then take a galone of swete wyne, oseye, or bastard, and cast therto, and do hit in a clene pot of urthe, and let hit stonde al a nyght togeder, and stir hit oft, and melle hit wel, and let hit stonde tyl on the morwen, tyl hit be clere; then take out the clere from the pouder, and put hit into a glasse; then have a bagge redy of faire lynnyn clothe, that hit be made brode above, and scharpe benethe. And therin put the pouder, and honge the bagge bytwene two tressels, and let hit renne oute qwat hit wil; and then take alle that rennes oute from the pouder, and that clere that thow hadst byfore of the wyne, and medel therwith two pounce of lose sugre or more, tyl hit be right swete; and therof cast aboven the bagge, and let hit renne thorough esiliche tyl that hit be ronnen al thorough; and that is clepet clarry. And therof take yche day, fyve spoonfull in the morwen, with three soppes of bred wel foked therin, and forbere hedes of fyshe and of fleshe; and also forbere goutous metes, and unholosome.

§ An excellent approved medicine both for the stomach and head of an elderly person. There were other modes of making this liquid stomachic. I find the following receipt in Arnold's Chronicle of London.

“ The craft to make clarre.

“ For eighteen gallons of good wyne, take half a pounce of ginger, a quarter of a pound of long peper, un
“ (one) ounce of safron, a quarter of an ounce of coliaundyr, two ounces of calomole dromatycus, and the third
“ part as much honey that is claryfyed, as of youre wyne; streyne thym through a cloth, and do it into a clene
“ vessell.”

No. 4.

ANCIENT RECEIPTS TO PRESERVE FRUITS.

To preserve pippins red.

TAKE your best coloured pippins and pare them: then make a piercer, and bore a hole thorow them: then make syrrup for them, as much as will cover them, and so let them boyle in a broad preserving pan: and put into them a piece of cinnamon sticke, and so let them boyle, close covered, very leasurely, turning them verie often; for if you turne them not verie often, they will spot, and the one side will not be like the other; and let them thus boyle untill they begin to gelly; then take them up and pot them, and you may keepe them all the yeare.

To preserve pippins *white*.

Take faire large pippins, and after candlemas pare them, and bore a hole thorow them, as you did for the red ones; then make a weake syrup for them, and so let them boyle till they be tender; then take them up, and boyle your syrup a little higher; then put them up in a gally-pot, and let them stand all night, and the next morning the syrup will be somewhat weaker; then boyle the syrup againe to his ful thikness, and so pot them and you may keepe them all the yeare. If you please to have them taste a pleafante taste, more than the natural pippin, put in one graine of muske, and one drop of the chymicall oyle of cinnamon, and that will make them taste a more pleasant taste.

To preserve pippins *greene*.

Take pippins when they be small and greene of the tree, and pare three or fouré of the worst; and cut them all to peeces; then boyle them in a quart of faire water, till they be pap; then let your liquor come from them, as you do from your quodiniacke, into a bason; then put into them one pound of sugar clarified, and put into this as many greene pippins unpared, as that liquor will cover, and so let them boyle softly; and when you see they be boyled as tender as a quodling, then take them up, and pull off the outermost white skin, and then your pippins will be greene; then boyle them in your sirup againe till your sirup be thicke, and so you may keepe them all the yeare.

To

To preserve apricocks.

Of apricocks take a pound, and a pound of sugar, and clarifie your sugar with a pint of water; and when your sugar is made perfect, put it into a preserving pan, and put your apricocks into it, and so let them boyle gently; and when they bee boyled enough, and your sirup thicke, pot them, and so keepe them; in like manner you may preserve a peare-plum.

To preserve Mirabolaus, or Mala-caladonians.

Take your mala-caladonians: stone them, and perboyle them in water: then pill off the outward skin of them; they will boyle as long as a peece of beefe, and therefore you need not feare the breaking of them; and when they bee boyled tender, make sirup of them, and preserve them, as you do any other thing, and so you may keepe them all the yeare.

To preserve pom-citrons.

Of your pom-citrons take one pound and an half, and cut them some in halves, some in quarters; and take the meate out of them, and boyle them tender in faire water; then take two pound of sugar being clarified, and make sirup for them, and let them boyle in sirup a quarter of an hour very gently; then take them up and let your sirup boyle till it be thicke; and then put in your pom-citrons, and you may keep them all the yeare.

To preserve cherries.

Of the best and fairest cherries take some two pound; and with a paire of sheeres clip off their stalkes by the midst; than wash them cleane, and beware you bruise them not; then take of fine Barbarie sugar, and set it over the fire, with a quarte of faire water in the broadest vessell you can get, and let it see the till it be somewhat thicke; then put in your cherries, and stirre them together with a silver spoone, and so let them boyle, always scumming and turning them verie gently, that the one side may be like the other, until they be enough; the which to know you must take up some of the sirup with one cherrie, and so let it coole; and if it will scarce run out, it is enough. And thus being cold, you may put them up, and keepe them all the yeare.

To preserve red rose leaves.

Of the leaves of the fairest buds, take halfe a pound; sift them cleane from seeds; then take a quart of faire water, and put it in an earthen pipkin, and set it over the fire until it be scalding hot; and then take a good many of other red rose leaves, and put them into the scalding-water, until they begin to look white, and then strain them; and thus doe untill the water look verie red. Then take a pound of refined sugar, and beat it fine, and put it into the liquor, with halfe a pound of rose-leaves, and let them see the together till they bee enough; the which to know is by taking some of them up in a spoon, as you doe your cherries; and soe when they be thorow cold, put them up, and keepe them verie close.

No. 5.

The great feaft at the intronization of the reverende father in God George Nevell, Archbishop of York, and Chauncelour of Englande in the VI. yere of the raigne of kyng Edwarde the fourth, And first the goodly provifion made for the fame.

I N Wheate	—	CCC. quarters.	Wylde Bulles	—	—	—	vi.
In Ale	—	CCC. tunne.	Muttons	—	—	—	M.
Wyne	—	C. tunne.	Veales	—	—	—	CCCiiii.
Of Ipocrafte ¹	—	one pipe.	Porkes	—	—	—	CCCiiii.
In Oxen	—	Ciiii.	Swannes ²	—	—	—	CCCC.
							Geefe

¹ One pipe of Ipocrafte. In the "Roll of cury" No. 191 is a receipt for making this high spiced liquor. There is another very complicated and tedious procefs, to be found in Mr. Pegge's glossary to the roll, from a MS. of Thomas Astle, Esq. The following is a shorter and more intelligible receipt than either, for which reason I give it; it is extracted from Arnold's chronicle.

"The crafte to make ypcoras.

"Take a quarte of red wyne, an ounce of synamon, and halfe an unce of gynger; a quarter of an ounce of "greynes" (*probably of paradise*) "and long peper, and halfe a pounce of suger; and brose (*bruise*) all this (*not too small*) and than put them in a bage (*bag*) of wullen clothe, made therefore, with the wyne; and lete it hange "over a vessel, tyll the wyne be rune thorowe."

Our ancestors appear to have been very partial to this beverage; it was served up at every entertainment public and private. It generally made a part of the last course, and was taken immediately after dinner, with wafers or some other light biscuits. The wyne and spices were frequently served *separately*, at grand entertainments. This service was called *at court* "the voide", and attended with the most tiresome pomp and ceremony. See Royal Household establishments, p. 113. Repeated instances occur in Froissart of the same service, "After dyner", says our chronicler, "they toke other pastymes in a great chambre, and hereyng of instruments, wherein the erle of "Foiz greatly delyghted. Than *wyne and spyces* was brought. The erle of Harcourt, served the Kyng of his "spyce-plate. And Sir Gerard de la Pyen, served the duke of Burbone. And Sir Monaunt of Noailles served "the erle of Foiz, &c. Froissart's chron. tom. II. cap. 164. fol. 184. a.

² It is somewhat singular that in all the accounts of the ancient English entertainments, the turkey, (a bird which makes such a respectable figure at the table of the present day,) does not make its appearance. The *crane*, the *swan*, the *curlew*, and the *heron*, all equally unpalatable, and disgusting, and which are now struck out from our bill of fare, occupied its place. Baker in his chronicle tells us the turkey did not reach England till the year 1524.

"About

Geefe	—	—	—	MM.	Partriges	—	—	—	v. C.
Capons	—	—	—	M.	Wodcockes	—	—	—	iiii. C.
Pygges	—	—	—	MM.	Curlewes	—	—	—	C.
Plovers	—	—	—	iiii. C.	Egrittes	—	—	—	M.
Quayles	—	—	—	C. dosen.	Stagges, Buckes, and Roes	v. C. and mo.			
Of the foules called Rees	—	—	—	CC. dosen.	Pasties of Venifon colde	—	—	—	iiii. M.
In Peacockes	—	—	—	Ciiii.	Parted dysshes of Gelly	—	—	—	M.
Mallardes & Teales	—	—	—	iiii. M.	Playne dysshes of Gelly	—	—	—	MMM.
In Cranes	—	—	—	CC. iiiii.	Colde Tartes baked	—	—	—	iiii. M.
In Kyddes	—	—	—	CC. iiiii.	Colde Custardes baked	—	—	—	iii. M.
In Chyckyns	—	—	—	MM.	Hot pasties of Venifon	—	—	—	xv. C.
Pigeons	—	—	—	iiii. M.	Hot Custardes	—	—	—	MM.
Conyes	—	—	—	iiii. M.	Pykes and Breames	vi. C. and viii.			
In Bittors	—	—	—	CC. iiiii.	Porposes and Seales	—	—	—	xii
Heronshawes ³	—	—	—	iiii. C.	Spices, Sugered delicatēs, and Wafers,				
Fessauntes	—	—	—	CC.	plentie.				

The names of the great Officers there.

First, the Earle of Warwicke, as Stewarde.
The Earle of Northumberlande, as Treas-
urer.
The Lorde Hastynges, Comptroller.

The Lorde Wylloughby, Carver.
The Lorde John of Buckyngham, Cup
bearer.
Sir Richarde Strangwiche, Sewer⁴.

Sir

"About the 15th of Henry VIII. (says he) it happened that diverse things were newly brought into England,
"whereupon this rhyme was made,

"Turkies, carps, hoppes, piccarell and beere,

"Came into England all in one yeare."

Baker's chron. casualties under the reign of Henry VIII.

In the introduction I have had occasion to remark, that the peacock was served up at grand feasts, with all his plumage on, and the tail spread; I forgot at the same time to observe, that other large birds such as the *swan*, *crane*, &c. appeared also in their natural attire on extraordinary occasions. Vide *Holling.* p. 1497. a. 10.

³ "Heronshawes" i. e. herons. *Egrittes* are young herons.

⁴ "Sir Richard Strangwiche, sewer." In addition to what has been already said of this officer in the introduction, we may observe, that on solemn occasions, he sometimes preceded the first dish, mounted on a horse. Vide *Leland's collect.* vol. VI. p. 38. and vol. IV. 328. The degree of importance which in the ages of chivalry had distinguished the office of sewer, gradually wore away, and towards the close of the 16th century, it was only on extraordinary occasions that people of rank and respectability officiated in that character. In the houses of the nobility however, in Henry the 8th's time, and probably in the reign of his successor, (for the spirit and institutions of chivalry, were by no means even then utterly extinguished,) the office of sewer, was filled by a personage of consequence. The *third* son of the Earl of Northumberland was appointed to attend his father's board daily in that character, while the *second* son officiated as *carver*. Vide *North. Household book*, p. 362. At the coronation of Elizabeth, Henry the 7th's wife, the Lord Fitzgerald, served as sewer; he was dressed in his surcoat, with tabarde sleeves, a hood about his neck, and a towel above all; he preceded and served the dishes, which were all borne by knights. *Lel. col.* vol. IV. p. 226. There is a story on record, which, if it has any foundation, proves the high estimation the sewer was held in, and the respectability of his office, in the *middle ages*. We are told, "King Edmond, brother to Athylston, for the trouthe and dilygence that he found in his asswer, (*sewar*), in his "servyce doying, that Kyng loved hym so agayn, that he put hymself in his enemyes handes to dye, to save and "defende his derely beloved asswer, in such a time as he stood in perill." *Household estab.* p. 36. 37. The court sewars of the 16th century degenerated miserably, in point of dilygence and decorum, from their ancient predecessors in office, if we may give credit to a poet who seems to have been witness to their ill-behaviour.

"Slowe be the sewers in serving in alway,

"But swift be they after, taking the meate away:

"A speciall custom is used them amonge,

"No good dishe to suffer on borde to be long:

"If

Sir Walter Worley, Marshal, and viii. other
knyghtes for the Hall.
Also viii. Squyers, besides other two Sewers.
Sir John Malyvery, Panter.

The Sergeant of the Kinges Ewery, as
Ewerer.
Greystoke and Nevell, keepers of the Cub-
borde.
Sir John Breaknock, Surveyor in the hall.

Estates fyttyng at the hygh Table in the Hall.^s

First the Archbishop in his estate: upon his ryght hande the Bishop of London, the Bishop of Durham, and the Bishop of Elye: upon the left hande the Duke of Suffolke, the Earle of Oxforde, and the Earle of Worcester.

At the seconde Table in the Hall.

Thabbot of Saint Maries.
Thabbot of Fountaunce.
Thabbot of Salley.
Thabbot of Rivals.
Thabbot of Whytby.
Thabbot of Meux.

The Prior of Durisme.
Thabbot of Whaley.
Thabbot of Kirkestall.
Thabbot of Bylande.
Thabbot of Selby.
The Prior of Bridlyngton.

The Prior of Gisbrough, and other Priors to the number of xviii. fyttyng at the Table.

At the third Table in the Hall.

The Lorde Montague.
The Lorde Cromwell.
The Lorde Scrope.

The Lorde Dacres.
The Lorde Ogle.
With xlvi. Knyghtes fyttyng at the boorde.

At the fourth Table there.

The Deane of Yorke Mynster, and the Deane of Saint Savior, with the brethren of th fayde Mynster.

At the fyfth Table in the Hall.

The Maior of the Staple at Calice, and the Maior of Yorke, with all the Worshipfull men of the fayde citie.

At the sixth Table.

The Judges of the lawe, foure Barons of the Kynges Exchequer, and xxvi. learned men of lawe.

At

“ If the dishe be pleasaunt, eyther fleshe or fyshe,
“ Ten handes at once swarme in the dishe :
“ And if it be fleshe ten knives shalt thou see,
“ Mangling the fleshe, and in the platter flee.
“ To put there thy handes is perill without fayle,
“ Without a gauntlet, or els a glove of mayle.”

Barklay's egloges. Eg. 2d.

The two last lines remind us, Mr. Warton observes, of a saying of *Quin*, who declared it was not safe to sit down to a turtle-feast in one of the city halls, without a *basket-bitted* knife and fork. Not, adds he, that I suppose Mr. *Quin* borrowed his *bon mots* from black letter books. Wart. Hist. Eng. poet. vol. II. p. 253: note (d).

^s “ Estates.” Persons of high rank, noblemen, &c. In this sense the word is frequently used in our translation of the bible. Vide vith chap. Mark, 21st verse.

At the last Table in the Hall.

Threscore and nyne worshipfull Esquires, wearyng the Kynges lyvery.

Estates fyttynge in the cheefe Chamber.

The Duke of Glocester the Kynges brother. On his ryght hande the Duches of Suffolke. On his left hande the Countesse of Westmerlande, and the Countesse of Northumberlande, and two of the Lorde of Warwikes daughters.

At the second Table there.

The Barronneffe of Graystocke, with three other Baronneffes, and xii. other Ladies.

At the third Table there.

xviii. Gentlewomen of the fayde Ladies.

Estates fyttynge in the seconde Chamber.

The elder Dutches of Suffolke.
The Countesse of Warwicke.
The Countesse of Oxforde.

The Lady Hastynges.
The Lady Fitzhewe.

At the seconde Table there.

The Ladie Huntley, the Ladie Strangwiche, and viii. other Ladies fyttynge at the table there.

Estates fyttynge in the great Chamber.

The Bishop of Lincolne.
The Bishop of Chester.

The Bishop of Exceter.
The Bishop of Carlisle.

At the second Table there.

The Earle of Westmerlande, the Earle of Northumberlande, the Lord Fitzhewe, the Lord Stanley, and x. Barons more there.

At the third Table there.

xiii. Gentlemen, and xiii Gentlewomen of worship.

In the lowe Hall.

Gentlemen, Franklins⁷, and head Yeomen, foure hundred and xii. twyce fylled and ferved.

In

⁷ "Franklins." Independent country gentlemen; whose estates were perfectly free, not fettered by feudal services, or liable to the exactions of arbitrary Lords. Chaucer gives a pleasing description of the *Frankleyn*, of the 14th century. Hospitality and conviviality seem to have been the most striking features of his character.

"An householder, and that a gret, was he:

"Saint Julian he was in his countre.

"His

In the Gallery.

Servauntes of noble men twyce fylled and served, foure hundred and mo.

Officers and fervauntes of Officers M.

Cookes in the kytchyn Lxii.

Of other men fervauntes, with Broche & turners CXv.

The order of certaine Dynners, as they were set forth in course.

First, Brawne and Bustarde, with Malmesey out of course.

The first Course.

Fruementie, with Venifon.

Potage Ryall.

Hart poudred for standard.

*Roo poudred for Mutton.

Fruementie Ryall.

Signettes rosted.

Swanne with Galendine.

Capons with whole Geese roft.

Corbettes of Venifon roft †.

Beefe.

Venifon baked.

Great custard planted, as a futtlelic.

The seconde Course.

First, Jelly, and parted rayfing to potage.

Venifon in breake.

Pecocke in his Hakell⁹.

Cony rosted, Roo reverfed.

Lardes of Venifon.

Partridge rofte.

Wodcockes roft.

Plovers roft.

Breames in sauce ponnyuert

Leche Cipres.

Fuller napkyn.

Dates in molde.

Chestons ryall, a futtlelic.

The

" His brede, his ale, was alway aftir one ;

" A better viendid men was no wher none.

" Withouten bake mete never was his houle,

" Of fish and fleshe, and that so plenteouse,

" It snwid in his houle of mete and drink,

" And of all dainties that men couth of think.

" Aftir the fondrie seasons of the yere,

" So chaungid he his mete, and his suppere.

" Many a fat partriche had he in mewe,

" And many a breme, and many a luce (*jack*) in stewe.

" Woe was his cooke, but that his sauces were

" Poinant and sharp, and redy all his gere.

" His table dormaunt (*fixed*) in the halle alway,

" Stode redy coverid all the longe day."

Chaucer Freere's Tale, v. 356.

8 "115 Broche-turners." Before the introduction of jacks, spits were turned either by dogs trained for the purpose, (a custom practised even now in some parts of England), or by lads kept in the family, or hired, as occasions arose, to turn the spit. This culinary implement was denominated a broach, because it *broached* or *perforated* the meat. Vide Jun. Etym. Ang. in Verb.

* "Roo," i. e. roe in the lieu of mutton.

† "Corbettes." Gobbets, large pieces.

9 "Pecocke in his hakell." I conceive this dish to have been, the peacock served up in all his splendor, with his feathers on, his tail expanded, and his neb or beak ornamented with gold.

The thirde Courſe.

Blank defire.
Dates in Compoſt.
Bytters roſt.
Feyfauntes roſt.
Egrittes roſt.
Rabittes roſt.
Quayles roſt.

Martynettes roſt.
Great byrdes roſt.
Larkes roſt.
Leche baked.
Fritter Crispayne.
Quinces baked.
Chamblet viander, a futtletie.

Item Wafers and Ipocras, and Damaske Water to waſh in after dyner ¹⁰.

An other ſervice of a dynner as it was ſet foorth.

Fiſt Brawne and Muſtarde out of courſe, ſerved with Malmefey.

The fiſt courſe.

A futtletie of Saint George.
Viante Cipres potage.
Partridge in braſill.
Peſtels of Veniſon roſt †.
Swanne roſt.
Capons of greaſe.

Teales roſt.
Pyke in Harblet.
Wodcockes baked.
Partriche Leiche.
A Dolphin in foyle, a futtletie.
And a Hart for a futtletie.

The ſeconde courſe.

Brent Tuſkin to potage.
Crane roſt.
Cony roſt.
Herenſhew roſt.
Curlewe roſt.

Breame in Harblet.
Veniſon baked.
A Dragon, a futtletie.
A porte payne.
Leche Damaske, and Sampſon a futtletie.

The thirde courſe.

Dates in compoſt.
Pecocke with gylt neb.
Reyes roſt.
Rabits roſt.
Partridge roſt.
Redſhankes roſt.
Plovers roſt.
Quayles and Styntes roſt.

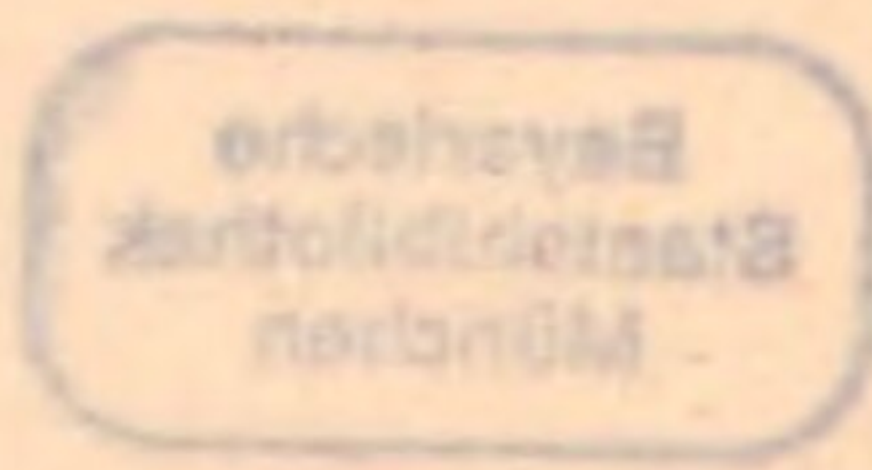
Larkes roſt.
Tenche in gelly.
Veniſon baked.
Petypanel a marchpayne.
A futtletie, a Tart.
Leche Lumbart gylt, partie gelly and a
futtletie of Saint William, with his
coate armour betwixt his handes.

Item Wafers and Ipocras when dyner was done.

Here

¹⁰ "Damaske water." Probably perfumed water.

† "Peſtels," &c. Legs of veniſon, or as we call them now, *haunches*.



Here foloweth the serving of Fyshe in order.

The first course.

First potage.	Thirlepoole roft.
Almonde Butter.	Pyke in Harblet.
Red Herrynges.	Eeles baked.
Salt fysch.	Samon chynes broyled.
Luce salt.	Turbut baked.
Salt Ele.	And Fritters fryed.
Kelyng, Codlyng, and Hadocke boyled.	

13.

The seconde course.

Frefhe Samon jowles.	Lamprey roft.
Salt Sturgion.	Bret.
Whytynges.	Turbut.
Pylchers.	Roches.
Eeles.	Salmon baked.
Makerels.	Lynge in gelly.
Places fryed.	Breame baked.
Barbelles.	Tenche in gelly.
Conger roft.	Crabbes.
Troute.	

19.

The thirde course.

Jowles of frefhe Sturgion.	Small Perches fryed.
Great Geles.	Smeltes roft.
Broyled Conger.	Shrympes.
Cheuens.	Small Menewes.
Breames.	Thirlepoole baked.
Rudes.	And Lopster.
Lamprones.	

13.

Hereafter foloweth the service to the Baron-bishop within the close of Yorke.

First the Usher must see that the Hall be trymmed in every poynt, and that the Cloth of estate § be hanged in the Hall, and that foure Quayshions of estate be set in order upon the Benche, beyng of fine Silke, or cloth of Gold, and that the hygh Table be set, with all other Boordes, and Cubberdes ||, Stooles and Chayres requisite within the Hall, and that a good fire be made.

Item,

§ "Cloth of estate." A pallium, pall, or canopy which was suspended over the high table, or at least over that part of it, where the most honorable and exalted personages were seated.

|| "Cubberdes." These cup-boards were different from those repositories of plate, china, &c. which we call by that name in the present age; being nothing more than moveable boards, or tables, on which were placed the bread, salt, knives, spoons, drinking vessels, &c. They so far resembled our side-boards, that on them, as with us, was displayed the gold and silver plate belonging to the house; and where there was not a sufficient number of utensils composed of these valuable materials, the deficiency was supplied by plated or gilt vessels, which were denominated by our ancestors, "counterfoot vessel." Vide supra, and North. House. book.

Item, the Yeoman of the Ewrie must cover the hygh Table, with all other Boordes and Cubberdes, and the Ewrie must be hanged, and a Bafon of estate thereupon covered, with one Bafon of affaye; and therupon one Cup of affaye to take thassay therof, and therupon to lay the chiefe napkin: and of the ryght syde of the Ewrie the Bafons and Ewers for the rewarde, and of the left syde for the seconde messe.

Then the Panter must bryng foorth Salt, Bread, and Trenchers, with one brode and one narrow Knyfe, and one Spooone, and set the Salt right under the middest of the Cloth of estate, the Trenchers before the Salt, and the Bread before the Trenchers towards the rewarde, properly wrapped in a napkyn, the brode knyfe poynt under the Bread, and the backe towards the Salt, and the lesse Knyfe beneath it towards the rewarde, and the Spooone beneath that towards the rewarde, and all to be covered with a Coverpane of Diaper* of fyne Sylke. "The Surnappe must be properly layde towards the Salt endlong the brode edge, by the handes of thaforenamed Yeoman of the Ewrie: and all other Boordes and Cubberdes must be made redy by the Yeoman of the Pantry, with Salt, Trenchers, and Bread.

Also at the Cubberde in lyke maner must the Panter make redy, with Salt, Bread, Trenchers, Napkyns, and Spooones, with one brode Knyfe for the rewarde.

And when the Lorde and all the Strangers are come in, then the Marshall must appoynt Carver, Sewer, and Cupbearer, which is a Deacon in the Church, with Gentlemen for the rewarde, and two for the seconde messe to lay Trenchers, Bread, Napkyns, and Spooones, with other necessities belonging to the Table.

Then the Sewer shall go to the dresser, to knowe yf the Cookes be redy, and when they be redy, he shall shew the Marshal, and then the Marshal shall commaunde Carver, Sewer, and Cupbearer to washe at the Ewrie.

Thate done, the Yeoman of the Ewrie shall arme the Carver with one Towell from the left shoulder to under the ryght arme, and geve the napkyn of estate for thassay, and lay it upon the same shoulder of the Carver, and the Carvers owne napkyn upon his left arme, and in lyke maner he shall arme the Sewer with an other Towell, from the ryght shoulder to under the ryght arme.

Then

* "Diaper sylke." "*Diapering* is a term in drawing. It chiefly serveth to counterfeit cloth of gold, silver, damask, brancht velvet, camblet," &c. Peacham's compleat Gent. p. 345. Chaucer has the word frequently.

"Upon a stede bay, trappid in stele,
"Covered with cloth of gold *diaprid* wele."

Knight's Tale, v. 2160.

That is embroidered, or interwoven with figures of flowers, animals, houses, &c. and in this sense we still apply the word to linen towels and table cloths.

"The *surnappe*, was what we at present call a napkin. The profound ceremony with which this cloth was spread on the *royal* table, was as follows. "As for the sewer and usher, and laying of the *surnape*. The sewer shall laye the *surnape* on the board-end, whereas (*where*) the bread and salt standeth; and lay forth the end of the same *surnape* and towell. Then the usher should fasten his rodd in the foresaid *surnape* and towell, and soe drawing it downe the board, doeing his reverence afore the Kinge, till it passe the board-end a good way; and there the sewer kneeling at the end of the board, and the usher at the other, stretching the said *surnape* and towell, and soe the usher to laie upp the end of the towell well on the boarde, and rise, goeing before the Kinge, doeing his reverence to the King, on the same side the *surnappe* bee gone upon, and on that side make an estate with his rodd; and then goeing before the Kinge, doeing his reverence, and soe make another estate on the other side of the Kinge, and so going to the board's end againe, kneele downe to amend the towell, that there bee no wrinkles save the estates. And then the usher doeing his due reverence to the Kinge; goeing right before the Kinge with his rodd, the side of the same towell, there as the bafon shall stand; and doeing his reverence to the Kinge; to goe to the board's ende againe; and when the King hath washed, to bee ready with his rodd to putt upp the *surnape*, and meete the sewer against the Kinge, and then the sewer to take it upp." Vide Royal House. estab. p. 119. Nearly the same formalities and genuflections were observed in covering the table, and spreading the *surnape* or double towel, for a great lord, an instance of which occurs in the account of this very feast; a proof of the strong attachment of our ancestors to pomp and magnificence, and of their taking the court for their model in what concerned culinary affairs, and the service of the table.

Then the Marshall with the Carver must go towards the hygh Table, and the Panter to folowe them, makynge their obeysaunce first in the middest of the Hall, and agayne before the hygh Dease†: then the Marshall and the Panter must stand styll, and the Carver must go to the Table, and there kneele on his knee, and then aryse with a good countenaunce, and properly take of the Coverpane of the Salt, and geve it to the Panter, which must stande styll.

Then the Carver must remove the Salt, and set it under the left edge of the cloth of estate towards the seconde messe, and set your Bread beneath the Salt towards the seconde messe, and let it remain styll wrapped.

Then with your brode Knyfe remove your trenchers all at once tofore the Salt, or towarde the rewarde, and then with your brode Knyfe properly unclothe the napkyn that the bread is in, and set the Bread all beneath the Salt towards the seconde messe: then the Table cleansed, the Carver must take with his brode Knyfe a tittle of the uppermost Trencher, and geve it to the Panter to eate for thassay thereof, and of the Bread geve assay in lyke maner: then uncover your Salt, and with a cornet‡ of Breade touch it in four partes, and with your hande make a floryshe over it, and geve it the Panter to eate for thassaye therof, who goeth his way, then cleanse the Table cleane: that done, one Gentleman at the rewarde, and the Yeoman of the Ewrie at the seconde messe, must let downe the Surnappe from the Table.

Then with your brode Knyfe take one of the Trenchers stockes, and set it in your napkyns ende in your left hande, and take four Trenchers, eche one after another, and lay them quadrant one besydes another before the Lordes seate, and lay there principal a lufe on them, then set downe your Trenchers, and take up your Bread with your brode Knyfe, and cut therof three small peeces one after another, and lay them on the left hande of the Lorde, then cleanse the Table cleane.

In the meane time the Yeoman of the Ewrie kysseth the Towell of estate, and layeth it on the Marshall's left shoulder, and he taketh the assay of the water, and geveth the Cupbearer the bason of estate, with the Cup of assay. Then the Marshall with the Cupbearer goeth to the Lorde, and there maketh their obeysaunce. Then the Marshall kysseth the Towell for his assay, and so layeth it on the left shoulder of the Lorde of the house, or maister of the same, yf any such be, and the same Lorde or maister standeth on the left hande of the Baron bishop. Then the Marshall taketh the Cup of assay, and the Cupbearer putteth foorth water into the sayde Cup, and drynketh it for the assay therof, then he powreth foorth water into the sayde Cup, and drynketh it, &c. and then powreth forth water out of the Bason of estate, into the § Bason of assay. Then the Lorde

† "The hygh dease." Here, the word *dease* seems to be synonymous with *table*; originally its signification was different. In its earliest acceptation, the *descus*, or old English *dees*, was the *canopy* suspended over the high table. Warton's Hist. Eng. Poet. vol. I. p. 40. Afterwards it came to signify the *high table itself*, as appears from the following passage in Matthew Paris. "Priore prandente ad magnam mensam, quam *dais* vulgo appellamus." In vit. Abbat. S. Alb. p. 92. See also the glossary to Matt. Par. in verb. The word *dease* was borrowed from the French *dais*, which signified the pallium placed over the head of the principal person at a magnificent feast. Warton, v. I. p. 422. "Galli etiamnum *dais* appellant umbraculum quod capiti sedentis aut prandentis vel canantis superponitur." Du Fresne's gloss. tom. II. p. 4.

‡ "A cornet of bread." A small conical piece of bread, called a cornet from its being cut so as to resemble the horn of an animal. "Cornet dictum, quod sit veluti parvum quoddam cornu." Jun. Etym. Ang. in verb.

§ "The bason of assaie." This was the vessel into which the assayer or taster poured a small quantity of the liquor intended for the Lord, and drank it off, previous to its being tasted by any one else. The cooks also, we find, observed the same ceremony with respect to every dish sent from the kitchen, and even the towel intended for the great man's hands, was not placed before him without a *kiss of tentation*. These precautions (which the well-grounded suspicions of tyranny first invented) were taken to counteract any attempts at poisoning, a practice by no means unusual in this country formerly. Vide Pegge's pref. p. 9. Hence the office of assayer was a post of some trust and confidence. There does not appear however to have been any particular person appointed to execute the duties

Lorde or maister of the house doth geve the Towel ende to the cheefe dignitie or prebendarie, to holde tyll the Bishop have washed, and then all other do washe in their degree in Basons prepared for them.

That done, the Marshall setteth the Lorde with all other in their degree at the rewarde and seconde messe ||.

The Lord hath none to fyt before hym, except he be as good as he. Then the Carver taketh the Napkyn from his shoulder, and kysseth it for his assay, and delyvereth to the Lorde. Then taketh he the Spooone, dryeth it, and kysseth it for his assay, and with the brode Knyfe he layeth it to the Lorde of his ryght hand, and so clenseth the Table cleane, and then one Gentleman geveth Trenchers, Bread, Napkyns, and Spooones to the rewarde, and an other to the seconde messe in lyke maner.

Then the Church boorde is set, with the ministers therof only, and other gentlemen minors at the Marshall boorde set in order.

In the mean tyme the Sewer goeth to the dresser, and there taketh assay of every dyshe, and doth geve it to the Stewarde and the Cooke to eat of all Porreges, Mustarde, and other sawces. He taketh the assay with cornetts of Trencher Bread of his owne cuttyng, and that is thus: He taketh a cornet of Bread in his hande, and toucheth three parts of the dyshe, and maketh a florishe over it, and geveth it to the asorenamed persons to eate, and of every stewed meate, rosted, boylde, or broyled, beyng fyshe or fleshe, he cutteth a litle thereof, &c. And yf it be baked meate closed, uncloseth it, and take assay therof as ye do of sawces, and that is with cornettes of breade, and so with all other meates, as Custardes, Tartes, and Gelly, with other such lyke. The ministers of the Churche doth after the olde custome, in syngyng of some proper or godly Caroll.

When all is in course, the Marshall and the Sewer goeth together before the course to the hygh Table, makyng their obeysaunce in the mydde of the Hall even before the hygh Table. Then the Marshall standeth styll, and the Sewer kneeleth on his knee besydes the Carver, who receaveth every dyshe in course of kynde, and uncovereth them. Then the Carver of all potages and sawces taketh assay with a cornet of trencher bread of his owne cuttyng, he toucheth three partes of the dyshe, and maketh a florishe over it, and geveth it to the Sewer, and to hym that beareth the dyshe, who kneeleth in lyke maner, to eate for the assay therof. Then of your stewed meates, broylde, fryed, or rost meates, be it fyshe or fleshe, take assay therof at the myd syde with your brode Knyfe, and geve it to the Sewer, and to the bearer of the dyshe: and yf it be any maner of fowle, take the assay therof at the outsyde of the thygh or wyng: and if it be any baked meate that is closed, uncover hym, and take assaye therof with cornettes dypt into the gravy, and geve it to the Sewer, ut supra. And of all Custardes, Tartes, Marchpaynes, or Gelly, take thassay with cornetts. And of all Suttleties or Leches, with your brode knyfe cut a litle of, and geve it to the Sewer and Bearer, ut supra.

When

duties of it; the sewar most *commonly* took the assaie, but other officers also are found to have done the same; such as the panter, who tasted the contents of the trenchers; the yeoman of the ewrie, who drank of the water which was to cleanse the hands of the Lord; the marshall who saluted the towel for his assay; and the cup-bearer who swallowed a small quantity of the liquor which he presented. At court also, the assaye was taken by *such estates* (or people of rank) as bore the wine or spices for the royal lips. Household estab. p. 112. A shadow of this custom still remains at St. James's, where are two officers denominated *yeomen of the mouth*.

|| In these great halls, were several tables, at which the guests and officers were placed according to their rank, or the degree of authority they held in the household. Till the middle of the 17th century (when this public and expensive stile of entertainment was dropped) the order of an arch-bishop's hall was as follows. At the high table sat the prelate and his particular friends. The steward with the domestics, who were gentry of the better rank, sat at the table on the right hand side; the almoner, the clergy and others, occupied the table on the left. None but nobility or privy counsellors were admitted to the arch-bishop's board. The bishops themselves sat at the almoner's; the other guests at the stewards. Pennant's London, p. 20. The rewarde seems to have been the table that received (or was *rewarded with*) the dishes from the high table, when the arch-bishop had done with them.

When you have carved your first freshe meate, be it fyshe or fleshe, then make your saltes on this maner. First uncover your Salt. Then take your brode Knyfe in your ryght hande, and with the poynt therof take up one Trencher, and laye it in your Napkyns ende in your left hande. Then with your brode Knyfe take a litle Salt, and plane it on your Trencher tyll it be even. Then with your brode Knyfe cut your Salt quadrant, and lay it before the three principal Trenchers upon your foure quadrant Trenchers, and in the meane tyme the course is served to the rewarde and second messe.

Then the Salt must be served at the rewarde, and at the seconde messe a standyng Salt is set without a cover, besydes the small Saltes, which is made of bread properly triangled of halfe Trenchers. Then the Church boorde is served, which are ministers of the Church, and no other straungers with them.

In the meane tyme the Marshall goeth to the Buttery, to see the covered Cup be right served, and geveth to the Butler his assay, and delyvereth to the Cupbearer the Cup of estate, and when the Cupbearer commeth to the Table, after his obeysaunce, he kneeleth on his knee, and putteth foorth three or foure droppes of Ale into the insyde of the cover of the Cuppe, and suppes it of for his assay. Then he setteth the Cup besydes the Lorde and covereth it, and then all the Table is served with Ale. Marke when the first rost meate beyng fyshe or fleshe is broken, then the Cupbearer goeth to the Seller, and when the Cupbearer commeth to the Table, he useth hym selfe as afore, &c.

And before this the Marshall is set, with the Chaplyn and Gentlemen of housholde, with strangers and Yeomen of householde, and served*.

The Usher must see for the order of the Hall, and every place where his office doth lye. The Sewer must see that there want no sawces for any dyshe in his kynde. Then the Carver must see that the Lord have no foule Trenchers, but kepe them cleane, or els chaunge them, and so see that he have a good eye and a quicke hande, and not to be over hastie: then carve the Lorde of every dyshe a litle, as they be set in by the hande of the Sewer, tyll the seconde course be redy, and so that ye have a good countenance, although any thyng do quayle in your handes. When the Lorde drynketh be it Wyne or Ale, the Cupbearer holdeth the cover under the Cup for the estate therof, or els he maketh a profer of estate so farre as he may reache with his arme, not offending the Sewer in any wyse.

And when the last dyshe of the first course is set in, the Sewer goeth to the dresser, and as he dyd at the first course, so he must at the seconde course in every poynt, as touchyng the assay with other thynges, and when he is redy the ministers of the Church do syng solemnly. Then the Marshall and the Sewer goeth together to the hygh Table before the course. Then the Marshall standeth styll, and the Sewer kneeleth on his knee, and delyvereth every dyshe to the Carver, as he dyd in the firste course. All this done, see the Lorde have no foule Trenchers, but geve hym cleane, and see he want no Breade, and so carve on to the last dyshe: and when your Tart or Marchpayne is † broken and set in, voyde your litle Saltes immediately.

And

* The halls of the great, in former times, were always attended by a large concourse of guests; for the Lord not only gave invitations himself, but allowed his servants the privilege of introducing a certain number of strangers. Thus in the "ordinances of the household of George duke of Clarence. Royal Household estab. p. 90. we find the following permission and regulation for the introduction of these guests. "Item, it is appoynted, that everye "of the seid Duke's meneall servauntes have sittinge in the halle certeyne personnes; the chambyrlayne five, the "steward fower, the tresorer with his clerke fower, the countroller with his clerke three; the kervers and maister "of the horses every of them twoe, and every other gentylman one; and every twoe yeoman one," &c.

† "Marchpayne." Panis saccharites vel dulciarius: quidam amygdalatum vocant; Hermolaus barbarus mazam panis dixit: vulgo martium panem nuncupant. Jun. Etym. Ang. in Verb. March-pane, was a confection made of pistachio-nuts, almonds, and sugar, &c. and in high esteem in Shakespeare's time; as appears from the account of Queen Elizabeth's entertainment at Cambridge. It is said that the university presented Sir William

Cecill

And when the Dyners is done in the Hall, and taken up by the handes of the Usher, and the seconde messe of the hygh Table is voyded, then the Panter taketh the standing Salt at the seconde messe, and when a Gentleman hath taken awaye the voyder there, then an other Gentleman taketh up spoones, † voyder, sawcers, meate, and napkyns of the rewarde.

The Lordes Cup of estate must stande styll with Wyne. That done, the Gentleman at the rewarde must set in a voyder at the neather ende of the rewarde, and with a brode Knyfe take up all Trenchers and Breade, tyll he come to the Cheefe, and so cleanse the Table downewarde agayne, and take the voyder away there as he set it in, with obeyfaunce.

In the meane tyme the Sewer geveth a voyder to the Carver, and he doth voyde into it the Trenchers that lyeth under the Knyves poynt for imbrasyng of the Table, and so cleanseth the table cleane. Then he taketh up the Lordes Breade, then his Trenchers altogether, and cleanseth the Table where they did lye, and then make your Knyves cleane with your Napkyn, and with your brode Knyfe take a Trencher from the Salte, and laye it halfe a yarde beneath your Salt towarde the rewarde, and lay your Knyves in order by the Salt, and so stande by whyle the Chaplyns have set in the almes dyshe in this maner folowyng.

The Chaplyn must take the almes dyshe at the Cubborde, and bryng it before the boorde, and take the lofe of breade that standeth upon the almes dyshe, and set it upon the trencher that lyeth upon the boorde, and then take the trencher and the lofe together, and set them upon the almes dyshe, and with a good countenaunce take up the dyshe, and delyver to the Almner, and so depart.

Then with your brode Knyfe take up the whole Breade, and your whole stockes of Trenchers shaken abroad in the voyder, then take up your Salt in your Napkyn ende in your left hande, and cleanse cleane under it with your brode Knyfe, and set it downe agayne: then with your brode Knyfe take up the Lordes Napkyn, and lay it upon your left shoulder, then remove your voyder from you, and with your ryght hande take up the Cup of estate, and set it besydes the Spoones towards the rewarde. Then take your Napkyn's ende properly in your left hand, and set your Salt therewith behynde your Knyves towards the seconde messe, and all must stande under the Cloth of estate, and then stande a litle asyde: then the Cupbearer must take his Cup, makyng his obeyfaunce, and then to kneele of his knee, and with his ryght hande take of the cover, and then take up the Cup and cover it agayne, and with a good countenaunce aryse up, and so returne to the Seller.

Then the Carver must take the voyder in his handes, and with a good countenaunce make his obeyfaunce to the Lorde, and so go to the place where he shall sit at dyner.

Then the Panter must make his obeyfaunce before the Table, kneelyng upon his knee with a Towell about his necke, the one ende in his ryght hande, the other in his left hande, and with his left hand to take up the Spoones and Knyves properlye, and with his ryght hande to take up the Salt, bowyng his knockels neare together, with his obeyfaunce, and so returne to the Pantry.

Then the Sewer bryngeth forth Wafers and Rollers, with other Spices before the Lorde, and in lyke maner Gentlemen at the rewarde and seconde messe, and the Lordes Cupbearer, with other Cupbearers, to bryng in Ipocras, with other Wynes prepared: and that done, with your Napkyns cleanse the Table.

Then

Cecill, their chancellor, with two pair of gloves, a march-pane, and two sugar-loaves. Peck's *Desiderata Curiosa*, vol. II. p. 29. This sweet cake was a constant article in the deserts of our ancestors. Johnson's and Steev. Shak. vol. I. p. 45. note.

† The *voyder* seems to have been that piece of furniture, which we at present call a *tray*.

Then the Sewer bryngeth the double Towell to thende of the rewarde upon both his armes, with an obeyfaunce, and kyffeth it for his assay, and then the Marshall commeth before the Lorde, makynge his obeyfaunce. Then the Sewer layeth downe the Towell upon the Table, and geveth thende thereof to one Gentleman, and so from one to another tyll it be conveyed to the Marshall. Then the Marshall must properly unclothe thende of the Towell, and sprede it playne in the myddle of the Table before the Lorde: that done, he must have a rodde in his hande lyke unto an arrow stele, three quarters long, with a needle in the ende, puttyng the sharpe ende therof under the Towell, through the farre syde, holdyng the nearer syde to the rodde with his thombe, and also holdyng the end of the Towell towards the Lorde for the estate thereof, then make your obeyfaunce, and geve the same ende to an other Gentleman towards the seconde messe.

Then the Sewer at one ende, and a Gentleman at thother ende, to pull the chiefe Towell harde and strayght. Then laye over the one Towell towards the neather syde of the boorde, and pull the chiefe Towell harde and strayght. Then the Marshall must put the sharpe ende of his rodde under the chiefe Towell agaynst the Lordes ryght hande, and therewithall take holde of the farre syde of the Towell, and holde fast the neare syde to the rodde with your thombe, and drawe the Towell half a yarde forwarde the rewarde, and lay the bought backwarde for the estate therof towards the rewarde, and after that an other of estate in lyke maner towards the seconde messe. Then with thende of your rodde take up the narowe syde of the Towell, and lay it forwarde one hande brode, and stroke it over with your rodde from the estate to the other. Then laye the second Towell strayte wynging it to that other Towell of estate, and so make your obeyfaunce all and depart, and stande in the mydwarde of the Hall.

Then all the Chaplyns must say grace, and the Ministers do syng. That done, the Lordes Cupbearer, with other Cupbearers do bryng in water, and the Lordes Cupbearer taketh assay as he did before dynner, and so setteth downe the Basen of assay, and putteth forth Water of the Basen of estate before the Lorde. Then every man washeth at the rewarde and seconde messe, and at the Church boorde, and dryeth. Then the Sewer and Gentleman wayter draweth the Towell as they dyd before the washyng, and the Marshall maketh his estate as he dyd before the washyng. That done, the Cupbearer bryngeth in Ale, the Lord hath his assay, ut supra, and drynketh syttyng, and al others, then do they aryse, and ever the better the latter, and the Lord last of all.

Then the Yeoman of the Ewrie must take up the Table cloth, the Usher must see the Table, chayres and stooles taken away in order. Then the Lorde must drynke Wyne standyng, and all other in lyke maner, and that done, every man departeth at his good pleasure.

§ The custom which prevails in this country so universally at present, of sitting long after dinner, drinking and carousing; was not practised by the old English. The amusements with which our ancestors filled up the afternoon were various. In fine weather the sports of the field engaged their attention; and the favorite exercise of hunting, very frequently employed them till evening. Vide *Holling. chron.* p. 26. b. 25. Also *John. and Steev. Shakespeare*, vol. VIII. p. 373. note. At other times their afternoon amusements were more marked by a spirit of gallantry. The Lords and Ladies, as soon as dinner was over, retired from the hall, and diverted themselves with various sports.

“ When they had dyned, as I you saye,
 “ Lordes and Ladyes yede (*went*) to playe,
 “ Some to tablis, and some to chesse,
 “ With othir gamis more and lesse.”

MS. in Harl. lib. marked 2252.

Dancing also was often introduced as soon as dinner was finished. “ After the dynner, in contynent the mynstrells
 “ of the chammer begon to play, and then *daunced* the Qwene and the Countesse of Surrey, the Vicountesse Lille,
 “ and the daughter of the said place. And thys doon they past the tyme at games and in commonyng.” *Lel. col.*
vol. IV. p. 285. Again “ After dynnar the mynstrells played, and the Kynge and the Qwene, the Ladyes,
 “ Knyghtes,

"Knyghtes, gentylmen and gentylwomen *daunced*; also some good bodys maid games of *passe passe*, and did *varey wele*." Idem, p. 296. Performers excelling on particular instruments were at this time attended to. Idem, 297. In an ancient poem, intituled "King Arthur," the afternoon sports of the court are thus depicted.

"Eche tok with her a companye

"The fayrest that sche myghte a spye,—fyxty ladyes and fif;

"And went them downe anoon ryghtes,

"Tham to play among the knyghtes,—well styllle with outen stryf.

"The Quene yede to the formeste ende,

"Betwene launfal and ganweyn the hende,—and after her ladyes bryght;

"To daunce they wente, al yn fame,

"To se them playe, hyt was fayr game,—a lady and a knyght:

"They had mentrells of moche honours,

"Fydelers, fytolys, and trompeters,—and elles it were unryght;

"Ther they playde, for sothe to faye,

"After mete, the fomerys daye,—all what hyt was neyr nyght."

Vide MS. in Cotton. lib. Calig. A. 2. cited by Mr. Strutt, vol. III. p. 146.

No. 6.

Intronizatio WILHELMI WARHAM, Archiepiscopi Cantuar.

Dominica in Passione, Anno Henrici 7. viceffimo, & anno
Domini 1504. nono die Martii.

The hye Stewarde of this feaft was Lord Edward Duke of Bukyngham, and was
also chiefe Butler, makyng his deptye Sir Thomas Burgher knyght.

FIRST, the fayde Duke sent before his Secretarie to the Lorde Archbishop's officers to know his lodgyng place, and to shewe his commyng. Also he sent his Harbyngers to make provifion for his fervautes lodgyng, for seven fcore horses, accordyng to the composition. Which lodgyng was prepared for hym selfe and certaine of his fervaunts within the Priors lodgyng, and ryght well garnysshed agaynst his commyng.

The fayde Duke came into Canterburie with an honorable company, with two hundred horses, at xi. of the clocke, which was honorably receaved with the Lorde Archbishop's officers, in the court within the Priors gate, against the South Church dore of the Priorie, and so wayted on hym to bryng hym to his lodgyng in the Priorie, whiche was served under the fourme folowyng.

Die Sabbati ad prandium Ducis.

Summa ferculorum in die Sabbati scz. cum servit. Archiepiscopi & Ducis. CLXII. fercul.

Primus curfus.

Lyng in foyle.

Cunger p. in foyle.

Pyke in latm. fauce.

Cunger. r^e

Samon in foyle. r^e

Carpe in sharpe fauce.

Eeales rost. r^e

Custarde planted.

viii.

2. curfus.

Frumentie royal mamonie to potage.

Sturgen in foyle, with Welkes.

Soles.

Breame in sharpe fauce.

Tenches floryshed.

Lampornes rost.

Roches fryed.

Quynce baked.

Tart melior.

Leche Florentine.

Fryttor ammel.

xi.

The

The sayde Duke soone upon his dynner demaunded of the Archbishop's officers, which of them had that authoritie to put hym in possession in his office. It was aunswere therto, that the Archbishop's Stewarde and Surveyour had suche auctoritie by worde, and not by wrytyng. This noble man content with this aunswere, reputyng it sufficient, demaunded furthermore a convenient place where it shoulde be done: Which was brought to my Lorde Archbishop's privie closet, and there Sir Thomas Burgher, beyng then the sayde Archbishop's Stewarde of his Libertie by patent, with the other two officers above-sayde, delyvered unto hym a whyte staffe in signe of his office, the sayde Sir Thomas Burgher speakyng a proposition, with manie good wordes. And this noble Duke toke the sayde whyte staffe in curteous maner professyng his duetie, saying these wordes, That there was never gentleman of his noble progenie before hym, neither after hym ever, shoulde do or execute his office with better wyll and diligence than he woulde to his power, both to the honor and profite of the same Archbishop. Whose deedes folowyng proved ryght well his wordes. For immediatly the sayde Duke, takyng with hym the Lorde Archbishops officers, toke a view of every house of office, to overseer the provisions, and to order it to be spent for their lordes honor: and soone after was served at supper under this fourme folowyng.

Die Sabbati ad cœnam.

1. curfus.

Lyng.
Pyke.
Samon in forry.
Breames baked.
Cunger r' in foyle.
Eeles and Lampornes rost.
Leche comfort.

2. curfus.

Creame of Almondes.
Sturgion and Welkes.
Samon broyled.
Tenche in jelly.
Perches in forry.
Dulcet Amber.
Tart of Proynes.
Leche Gramor.

vii.

viii.

Die dominica in aurora cum dominus Cantuar. ingrederetur civitatem Cantuariæ, strenuissimus dux Buck. erat ei obvius cum magna reverentia, & digno apparatu ad ecclesiam S. Andreæ, ubi eum recepit honorifice. Et inde præcessit eundem Archiepiscopum, cum digna multitudine servitorum fuorum, usque ad magnam ecclesiam Prioratus S. Thomæ, domino Archiepiscopo procedente pedestre & nudo pedes usque ad eandem ecclesiam, ubi honorifice receptus est a Priori & conventu, & post orationes fufas Sancto Thomæ, ingressus est vestibulum cum clericis suis ad præparandum se ad missam.

Officers to geve attendaunce at the Lorde William Warham's intronization, die & anno supradicto.

For my Lordes boorde.

Hygh Stewarde of the feaft, Lorde Edward Duke of Buck.
Chamberleyne Sir Edward Poynnynges, knyght.
Chiefe Butler Edward Duke of Buck, by his deputie Sir Thom. Burgher knyght.
Cup

Cup bearer Maister Robert Fitzwater.
 Carver Maister Thomas Cobham, heres.
 Sewer Maister Richard Carow, miles.
 Almner. M. Mumpeffon, D. jur. Can.
 Under Almner M. Myles, Bacchal. in utroque jure.
 Panter Sydnham gent.
 Marshals { Richard Minors } gent.
 { Wylliam Bulstrode }
 Ewer John Borne Sergeant, gent.
 Ushers of the chamber { Brookes, } gent.
 { Wylliam Parise, }
 Sewers for the upper { Edwarde Gulforde, } gent.
 ende of the boorde }
 Sewers for the lower { George Gulforde.
 ende of the boorde }
 Under Butlers { Thomas Keymes }
 { Thomas Kirkby } Yeomen.
 { Robart Tayler }

For my Lord Stewarde's chamber.

Ushers { Robart Partetell.
 { Wylliam Wyllers.
 Panter John Travor.
 Almner Maister Thomas Cude.
 Ewer Wylliam Chamber.
 Butlers { Thomas French.
 { Edmond Butler.

Officers for the great Hall.

First for the Prior's boorde.

Marshals { Thomas Greneway.
 { Edwarde Rotheram.
 Sewers { Perdlie,
 { Richard Lichfeeld.
 Conveyour of service John Lampton.
 Almner John Pate.
 Panter Wylliam Chamberleyne.
 Butlers { Clyfforde.
 { Talbot.

Officers for the Doctors boorde.

Marshals { Robert Cornwall.
 { Henry Jaskine.
 Sewer Cawdrye.
 Conveyour of serv. Bolney.
 Almner Maister Morrice servaunt.

110 THE INTHRONIZATION OF ARCHBISHOP WARHAM.

Panter	George Gufton.
Butlers	{ Wylliam Grygbie.
	{ Thomas Colman.

Officers for the Knyghtes boorde.

Marshals	{ Ambrose Keloyn.
	{ Wylliam Morley.
Sewer	Cheverell.
Conveyor of ferv.	Richarde Walshe.
Almner	Richarde Kyng.
Panter	John Ware.
Butlers	{ George Baxfter.
	{ John Bradkyrke.

Officers for the Barons boorde.

Marshals	{ Richarde Crobelfeild.
	{ Wylliam Bedil.
Sewer	Richard Calvelye.
Conveyor	William Prat.
Panterer	Wylliam Jones.
Butlers	{ Richarde Harris.
	{ Edmund Lyne.
Almner	John Not, fervus Prior.

Officers for the litle Hall, and great Chamber.

Marshals	{ John Burrell.
	{ John Waller.
	{ John Barnarde.
	{ Robert Perham.
Conveyors	{ Wylliam Potkyn.
	{ John Gawfon.
	{ Michael Poynter.
Almners	{ Robert Mifelden.
	{ Thomas Adams.
	{ Thomas Gilbert.
Panterers	{ John Hyll.
	{ Wylliam Shurlye.
	{ John Glade.
Butlers	{ Wylliam Lyonelers.
	{ John Ware.
	{ Wylliam Porter.
Surveyors	{ John Tylney.
	{ John Colman.
Clarkes of the Kytchen	{ John Grigorie.
	{ John Draper.
Ewerers	{ Richarde Pemerton.
	{ John Howeles.

Officers

Officers for the seconde Chamber and the Chappell.

Marshals	{ John Lucas.
	{ Thomas Maundfeeld.
Sewers	{ Arnold Braynauate.
	{ Edmond Lashforde.
Conveyors	{ Wylliam Cooke.
	{ Thomas Widington.
Almners	{ Burne.
	{ Taylor.
Panters	{ Stadgood.
	{ Thomas Brother.
Butlers	{ Wylliam Walter.
	{ Wylliam Grantham.

Officers generall for the great Hall.

Under Steward	Maister Robert Wykes.
Surveyors	{ Maister Henry Ediall.
	{ Robert Crobelfeild.
Panterer	{ Thomas Garthe.
	{ John Long.
Clarkes of the Kytchyn	{ Wylliam Chamberlen.
	{ Wylliam Thompson.
Ewerers	{ Thomas Hyll.
	{ Wylliam Jones.

Porters.

Kepers of the dore next my Lorde's borde	{ Robart Darknall.
	{ Christopher Travar.
Kepers of the south dore of the Hall	{ John Par.
	{ Walter Smyth.
	{ John Michael.
	{ Wylliam Whyte.
Kepers of the north dore	{ John Bartlet.
	{ John Hayward.
	{ Richard Bell.
	{ Thomas Busher.
Porters for the great gate	{ Henry Jarvis.
	{ James Porter.
	{ Richarde Macute.
	{ Wylliam Bever.
	{ John Sharnold.
	{ Wylliam Westmer.
Kepers of the Posterne dore of the Cloyster	{ Richarde Chylde.
	{ Richard Hart.
	{ John Delves.
	{ John Birde.
Officers for the Halles	{ Richard Spencer.
	{ Wylliam Marmor.

Die Dominica in jentaculo pro duce

{ Lynges whot.
Herrynges in race.
Pykes in Sage.
Carpe in ferry.
Eeles poudred, broyled.
Tenche fryed, in Arm. fauce.
Samon r^e in Allowes.

The ordinaunce and maner of service at the intronization of my Lorde Wylliam Warham, Archbishop of Canterburie, holden and kept in the sayde Archbishops Palace there, the ix. day of Marche, beyng on Passion Sunday, in the yere of our Lord M. D. iiii. the xx yere of the reigne of Kyng Henry the seventh, in fourme folowyng.

The first course at my Lorde's Table in the great Hall.

First, a Warner conveyed upon a rounde boorde, of viii. panes, with viii. Towres, enbatted and made with flowres, standyng on every towre a Bedil in his habite, with his staffe: and in the same boorde first the Kyng syttyng in the Parliament with his Lordes about hym in their robes, and saint Wylliam lyke an Archbishop syttyng on the ryght hande of the Kyng: Then the Chaunceler of Oxforde, with other Doctors about hym, presented the said Lord Wylliam, kneelyng in a Doctor's habite, unto the Kyng, with his commend of vertue and cunnyng, with these verses,

Deditus a teneris studiis hic noster alumnus
Morum, & doctrinæ, tantum profecit, ut aulam
Illustrare tuam, curare negotia regni
(Rex Henrice) tui, possit honorifice.

And the Kyng aunsweryng in these verses,

Tales esse decet, quibus uti sacra majestas
Regni in tutando debeat imperio.
Quare suscipiam quem commendastis alumnum,
Digna daturus ei præmia pro meritis.

In the seconde boorde of the same Warner, the Kyng presented my Lorde in his Doctor's habite, unto our Lady at Rolles, syttyng in a Towre with many Rolles about hym, with comfortable wordes of his promotion, as it appeareth in these verses folowyng,

Est locus egregius tibi, virgo sacrata, dicatus,
Publica servari quo monumenta solent.
Hic primo hunc situ dignabere, dignus honore.
Commendo fidei scrinia sacra suæ.

In the thirde boorde of the same Warner, the holy Ghoſte appeared, with bryght beames procedyng from hym of the gyftes of grace, towarde the sayde Lorde of the feaſt, with these verses,

Gratia te traxit donis cœlestibus aptum:
Perge, parata manent uberiora tibi.

And

And then proceeded the course of service under this order.

Ordo servitii.

The Lorde Archbishop sittynge in the middle of the hygh boorde alone, whiche was served in this order:

First, the Duke on horsback,
ii. The Heraldes of armes.

iii. The Sewer.
iiii. The service every dishe in his order

Primus cursus.

Frumentie ryall and mammonie to potage.
Lyng in foyle.
Cunger p. in foyle.
Lampreys with galantine.
Pyke in latmer fauce.
Cunger r.
Halibut r.

Samon in foyle r.
Carpe in sharpe fauce.
Eeles rost r.
Samon baked.
Custarde planted.
Leche florentine.
Fryttor dolphin.

Hic notandum, quod dominus Senescallus Edwardus dux Buck. præcessit solemne servitium domini, equitando in digno apparatu, nudus caput, humili vultu, cum albo baculo insigni officii sui in manu sua, stando coram Archiepiscopo dum fercula apponerentur. Quibus appositis, humili inclinatione facta, cum bona humanitate abiit in cameram suam, ubi serviebatur ei, cum servitoribus suis in prandio suo, ut postea apparebit.

A subtyltie, as the last dyshe served at the same course, of three stages, with vanes and towres enbateled, and in the first our Lady, and the Kyng presentyng the fayde Lorde in the habite of the maister of the Rolles, unto Saint Paule, sitting in a towre betwixt Saint Peter and Saint Erkenwalde, with these verses:

Urbis Londini caput, ô doctissime Paule,
Hic regat & servet pastor ovile tuum.

And these Saintes with rolles proceedyng from their mouthes aunsweryng in these verses,

Hic nisi præclara morum indole præditus esset,
Haud peteretur ei tantus honoris apex.

In the seconde boorde of the same subtyltie, the consecration of the fayde Lorde. And in the thirde boorde of the same subtyltie, the installation of the fayde Lorde, garnished about with this proverbe and worde, Auxilium meum a Domino.

A Warner with three Stages, with vanes and towres enbateled. In the first boorde, Saint Paule, Saint Erkenwald, and the Kyng presentyng the fayde Lorde Archbishop in a Bishop's habite to Sainte Alphe, Saint Dunstane, and Saint Thomas, to hable hym to further dignitie, with these verses:

Est minor ista tuis sedes virtutibus, illa
Thomæ, digna tuis est potius meritis.

And

And the holy Archbishops, with Saint Thomas in especiall, with benigne countenance aunsweryng in these verses,

O Willelme, veni, domini sis cultor agelli.
Esto memor quis honor, quæ tibi cura datur.

In the seconde boorde of the same Warner, the sayde three Archbishops presented the sayde Lorde to the holy Trinitie, and in the thirde boorde of the same stage a great multitude of Angels, Prophetes, and Patriarkes, from whom proceeded these verses,

Non deerunt exempla tibi sanctissima patrum
Sanctorum hoc ipso quos imitere loco.

And then proceeded the course of service under this fourme,

2. curfus.

Jolie Ipocras and prune Orendge to pottage.
Sturgion in foyle with welkes.
Turbit.
Soles.
Breame in sharpe sauce.
Carpes in armine.
Tenches florished.
Creveffes do.

Lamprons rost.
Roches fryed.
Lampreys baked.
Quince and Orenge baked.
Tart melior.
Leche Florentine.
Fryttor amnell.
Fryttor Pome.

A subtiltie at the same course with three stages, with vanes and towres enbated. In the first the sayde Lorde kneelyng, ravished as he goeth to Masse before the Pope syttyng in a Throne with Cardinals about him, with other bishops puttyng the Pall upon his necke, the Pope extendyng his hande to the ende of the Pall with these verses,

Amplior hic meritis simili potiatur honore,
Suppleat & vestrum fede vacante locum.

In the seconde boorde of the same subtiltie, the Intronization of my Lorde, with his clarkes and brethren about hym, takyng possession of his See. And in the thirde boorde a Church, and a Quyer with syngyng men in Surpleffes, and Doctors in their gray Amises at a Deske, with a booke written and noted, with the office of the Masse borne up, and well garnyshed with angels.

In the thirde course Plate.

The sayde Archbishop was solemnly served with Wafers and Ipocras, and immediately after the Sewer with the two Marshals, with great solemnitie from the Ewrie boorde, the Sergeant of the Ewrie plikyng and foldyng it with great diligence, brought the Surnappe through the Hall to the hygh boorde, and the said Surnappe so brought well pliked to the boorde, one of the Marshals without hande laying thereto, drew it through the boorde with great curiositie, after the olde curtesie †: and so the sayde Lord washed,

† The same ceremony as mentioned in the foregoing inthronization feast.

washed, and sayde grace standing. And after this standyng at the voyde, the sayde Lorde Archbishop was served

With Confertes
Sugar plate.
Fertes with other subtilties.
With Ipocras.

And so departed to his chamber.

Et sic finitur solemne servitium domini
in prandio pro prædicto die.

After my Lorde Archbishop was served of his first course at his owne messe, my Lorde Edwarde Duke of Buck. his great Steward of the feast departed to his dynyng chamber, and there was he served immediatly of his service with his own servauntes. The service of both endes of the Archbishop's boorde, and the sayde Dukes service, served foorth at one tyme from divers Kytchyns, and from two divers serving places, and into litle dishes with one service.

The Dukes service to his chamber.

2. Fercula.

Primus cursus.

Frumentie and Mamonie for potage.
Lyng p. in foyle.
Cunger p. in foyle.
Lampreys with galantine.
Pyke in latmer sauce.
Turbut r.
Samon r. in foyle.

Carpe in sharpe sauce.
Eeles rost.
Breame in paste.
Custarde planted.
Leche comfort.
Fryttor dolphin.

xiii.

In mensa Ducis duo fercula §.

In primo ferculo sedebant,

In secundo ferculo sedebant,

Edwardus dux Buck.
Dominus Clynton.
Edwardus Ponynges, miles.
Dns. Phynox, capit. just. Reg.

Dns. Willelmus Scot, miles.
Dns. Thomas Kempe, miles.
Magr. Butler, serviens ad legem.

A subtiltie, a Kyng fytyng in a Chayre with many Lordes about hym, and certayne Knyghtes with other people standyng at the Barre, and before them two Knyghtes rydyng on horsebacke in white harnesse, runnyng with speares at a Tyllt as men of armes.

At

§ At the Duke's table was two benches; on the first sat, &c.

At the Archbishops boordes ende.

Primus cursus.

Lyke to the fayde Dukes service, except two dishes lesse in the whole course, with the same subtilties. That is to say, Samon in foyle r. Eeles roft.
At which boorde of the Archbishop did fyt,

In dextra manu,

Ad latus finistrum,

Comes Effex.

Episcopus Mayonen. suffrag.

Prior ecclesiæ Christi.

Dominus de Burgavenie.

Dominus de Brooke.

Abbas sancti Augustini.

At the Lorde Stewardes boorde.

Secundus cursus.

Joly Ipocras Tart to potage.

Sturgen in foyle, with Welkes.

Cunger r.

Breame in sharpe fauce.

Carpe in Ermine.

Tenches floryshed.

Creveffes dd.

Lampreys roft.

Samon in Alowes.

Soles fryed

Lampray pistr.

Tart melior.

Leche florentine.

Fryttor ammell.

Quinces and Orendge pistr.

xv.

A Subtiltie. Saint Eustace kneelyng in a Parke under a great tree full of Roses, and a whyte Hart before hym with a crucifixe betweene his hornes, and a man by hym leadyng his horse.

At the Archbishops boordes end.

Secundus cursus.

Lyke the fayde Lorde Stewardes service, with like subtilties, except two dishes, that is to say, Creveffes dd. Lampreyes pistr.

For the Hall.

At the Brethern boorde, 26. fercula.

1. cursus.

Rice molens potage.

Lyng p. in foyle.

Cunger p. in foyle.

Lamprey p. with galantine.

Samon r.

Pyke in latmer.

Custarde ryall.

Leche Damaske.

Fryttor Dolphin.

ix.

Another

Another Boorde agaynst the fayde Brethren, in the middest of the hall fate the maister of the Rolles, Archdeacons, and Doctors, whiche were served with this like service at their first course, havyng 25. fercula.

A subtiltie made with vanes and towres, therin beyng Kyng Etheldrede fyttyng in his chayre, and Saint Augustine with other Monkes and other Doctors with hym, kneelyng before the Kyng, beseechyng hym of licence to preach the worde of God in his lande, to introduce the people into the fayth of Christe, the Doctors having rolles in their handes, looking towards the Bishop, wherein were written these wordes.

Ergo vigilate super gregem.

At the brethernes boorde.

2. cursus.

Joly Ambor.
Sturgen p. in foyle.
Turbyt r. in foyle.
Soles.
Bream de River.
Carpe in sharpe sauce.

Tenche floryshed.
Eeles and Lamprons rost.
Tart Lumbarde.
Quince baked.
Leche Cypres.
Frytter Colobyne.

The faide maister of the Rolles, Archdeacons, and Doctors, were served with the same service, at their seconde course.

Notandum, quod in omni mensa laterali aulæ magnæ sedebant xxv. fercula ad minus.

A subtiltie. A Churche Abbay lyke, with many Altares, and a Chayre set at the hygh Altare, and a Doctor fyttyng therein, his backe turned to the Altare, lyke a Judge of the Arches, with certaine Doctors, and Proctors pleadyng causes of the lawes of the Church before the fayde Judge.

For the Knyghtes boorde.

For the Maior and the Cities boorde.

For the Barons of the v. Portes boorde, and other Gentlemen.

The first and seconde course.

In like fort and such service as is before rehearsed at the Brethernes service, and at the service of the maister of the Rolles, Archdeacons, and Doctors boorde, with two fundry subtilties, as foloweth.

The subtiltie served at the Maior of Canterburie his boorde, was a Castle conveyed with a great number of men of armes within, standyng in a Towne well garnished with the Maior and his brethren, and other of the comons.

The subtiltie served at the Barons of the v. Portes boorde, was a great Shippe, and therein standyng the Barons of the Portes, with Tergates of their Armes in their handes, and a Sayle cloth beaten with Lions in half, and half shippes garnished with other ordinaunce that belongeth to a shippe.

A a

For

|| For xi. Messes set with Gentlemen, to be furnished of one suite, of whiche xx. to be served in the great Hall, and xx. in the litle Hall.

The first course.

Ryce molens potage.
Lyng p. in foyle.
Cunger p. in foyle.
Lamprey p. with galantine.
Pyke in latmer fauce.

Samon r.
Custarde ryall.
Leche Damaske.
Fryttor dolphin.

Seconde course.

Joly Ambor potage.
Sturgen p. in foyle.
Turbut r.
Soles fryed.
Breame in sharpe fauce.
Carpes in sharpe fauce.

Tenches floryshed.
Eeles with Lamprons roft.
Tart Lumbarde.
Quinces pistr.
Leche Cypres.
Fryttor.

For CC. messes to be furnished of another suite, for the great Hall and Chambers.

The first course.

Ryce molens potage.
Lyng p.
Lampray or Eele p.
Pyke in Herblade.

Codde r. or Hadocke.
Breame pistr.
Leche Damaske.
Fryttor Dolphin.

Seconde course.

Joly Ambor potage.
Sturgen p. in foyle.
Carpe or Breame in sharpe fauce.
Samon r. in foyle.
Eeles roft.

Orenges pistr.
Tart Lumbarde.
Leche Cypres.
Fryttor Columbine.

The

|| "For eleven messes," &c. It seems to have been customary with our ancestors of the 15th and 16th centuries to eat *in messes*; in other words, for a certain number of the company (usually *four*, as in this case) to have a certain proportion of the provisions placed before them, which they were to divide among themselves. This mode of apportioning the victuals was termed "*striking out the messes*;" a custom still kept up at some of our colleges, where the cook cuts out a piece of meat for four people, who are said to *mess* together. Vide notes to the North. House. book, p. 426. Formerly, the domestic œconomy of our great men extended to the like practice, as appears from the following ordinance, in the above mentioned book. "Item that the saide clarkes of the kechyng every day "at six of the klok or seven in the mornynge faill not too appoint the larderer ande cookes, and to be with the said "cookes att the strikyng outte of meesses of beefs, mutons, veles, and porkes that shal be cutte oute for the service "for my Loorde and the hous aswell for braikfasts as for dynnar and fopparr," &c. North. House. book, p. 115.

The common fare. { Summa ferculorum magnæ aulæ cum menfa }
domini, & menfa ducis opposit. in prima } cccxxiii. fercul.
fessione
In secunda fessione — ccxxv. fercul.

Summa ferculorum parvæ aulæ in prandio ibidem lx. fercul.
Summa ferculorum magnæ cameræ in uno prandio l. fercul.
Summa secundæ cameræ cum capell. xlii. fercul.

For the litle Hall.

Eeles in forry pot.
Lyng p.
Samon or Eeles p.
Sturgen p.
Turbyt or Byrt.
Whytyng.
Bream or Eeles pistr.
Leche Cypres.
Quinces pistr.
Fryttor Pome.

For the Halles.

Eeles in forry pot.
Lyng p.
Herrynges alb. p.
Haddocke.
Whytyng.
Playce.
Eeles pistr.
Leche Cypres.

Summa ferculorum le Halles ter situat. }
in eodem prandio } qual. vice cclx. fercul. vii. c. lxxx. fercul.

Summa ferculorum totius magnæ aulæ, in prima fessione primi diei, & }
secundæ parvæ aulæ, capellæ magnæ cameræ, & secundæ cameræ } dc. v. fercul.

In die dominica. { Summa ferculorum totius magnæ aulæ in }
prima fessione primi diei, & secundæ }
parvæ aulæ in prima fessione, & secundæ }
magnæ cameræ S. Thomæ, & parvæ } m. ccc. lxxxv. fercul.
cameræ & capellæ cum trina fessione le }
Halles }

Summa totalis ferculorum in die Sabbati, & in die Dominica. m. d. xlvii. fercul.

For the Hall at the seconde dynner for Servitours.

Lyng in foyle.
Cunger p. in foyle.
Pyke in latmer fauce.
Lampreys with galantine.
Cunger r.

Halibut r.
Samon in foyle.
Custarde planted.
Leche comfort.
Fryttor dolphin.

For my Lorde Archbyshoppes lorde Steward, and other Lords, fyttyng at
a boorde at nyght.

Joly Ipocras.
Tenche floryshed.
Lampray pistr.
Quince and Orenge pistr.
Tart melior.

Leche Florentine.
Marmalade.
Succade.
Comfettes. } with Ipocras.
Wafers. }

In die lunæ in craftino fequenti.

For my Lorde.

The first course.

Ryce molens potage.
Lyng p. in foyle.
Cunger p. in foyle.
Eeles p.
Pyke in Herblade.
Haddocke.
Gurnarde.
Samon r.
Breame pistr.
Leche comfort.
Fryttor Pome.

Seconde course.

Mamonie ryall.
Sturgens and Welkes p.
Turbyt r.
Bream in Comyn.
Tenche in Grifel.
Creveffes de Mere.
Puffyns roft.
Roches fryed.
Carpe broyled.
Chevin broyled.
Eeles and Lamprons roft.
Quynces pistr.
Leche Florentine.
Marche pane.
Fryttor Orange.

For the boordes ende.

The first course.

Rice molens potage.
Lyng p. in foyle.
Cunger p. in foyle.
Eeles p.
Pyke in foyle.
Hadock, or playce.
Samon r.
Breame pistr.
Leche Damaske.
Fryttor Pome.

Seconde course.

Mamonie potage.
Sturgen and Welkes.
Breame in foyle.
Tenchies in Grifell.
Roches fryed.
Carpe broyled.
Chynes of Samon broyled.
Eeles and Lamprons roft.
Quinces pistr.
Marche payne.
Leche Florentine.
Fryttor Orange.

For the Knyghtes, and Dukes counsell.

The first course.

Ryce potage.
Lyng p.
Cunger p.
Eeles p.
Pyke in sharpe fauce.
Haddocke.
Playce.
Samon r.
Breame pistr.

Seconde course.

Mamonie potage.
Sturgen p.
Breame in foyle.
Tenche in Grifel.
Carpe broyled.
Chynes of Samon broyled.
Eeles and Lamprons roft.
Quince pistr.
Leche Florentine.
Fryttor Orange.

For

For vi. principall messes in the Hall.

First course and seconde.

Eeles in forry pot.
Lyng p.
Samon p.
Eele p.
Pyke in sharpe fauce.
Hadocke.

Playce.
Samon r.
Breame pistr.
Leche Florentine.
Frittor Orenge.

The common fare of both the Halles.

Eeles in forry pot.
Lynge p.
Samon p.
Eeles p.
Pyke in sharpe fauce.

Hadocke or playce.
Playce.
Quinces and Tart pist.
Leche Florentine.

Provisiones & Emptiones circa dictam Intronizationem.

De Frumento liiii. quart. prec. q. v. s. viii. d. xv. li. vi. s.
De simula pura & pro operatione le Wafers. xx. s.
De vino rubeo vi. dolia. prec. dol. iii. li. xxiii. li.
De vino claret iii. dol. prec. dol. lxxiii. s. iii. d. xiii. li. xiii. s. iii. d.
De vino alb. elect. unum dol. iii. li. vi. s. viii. d.
De vino alb. pro coquina i. dol. iii. li.
De Malvesey i. but. iii. li.
De Offey i. pipe iii. li.
De vino de Reane ii. almes. xxvi. s. viii. d.
De Cervisia Londini iii. dol. vi. li.
De Cervisia Cant. vi. dol. prec. dol. xxv. s. vii. li. x. s.
De Cervisia Ang. bere xx. dol. prec. dol. xxiii. s. iii. d. xxiii. li. vi. s. viii. d.
De Speciebus in gross. simul cum le Sokettes. xxxiii. li.
De Cera operat. & divers. luminar. iii. c. li. le c. xlvi. s. viii. d. vii. li.
De Candel. albis liiii. dd. le dd. xv. d. iii. li.
De Pan lineo & Canvas vi. c. uln. le uln. v. d. xiii. li. x. s.
De Lynge iii. c. prec. c. iii. li. ix. li.
De Coddes vi. c. le c. xxvi. s. viii. d. viii. li.
De Salmon falff. vii. baryl. le bar. xxviii. s. ix. li. xvi. s.
De Salmon recent xl. prec. cap. vii. s. xiii. li.
De Halec alb. xiii. baryl. le bar. viii. s. v. li. xii. s.
De Halec rub. xx. cades. le cade iii. s. viii. d. iii. li. xiii. s. iii. d.
De Sturgion falff. v. baryl. le bar. xxx. s. vii. li. x. s.
De Anguil falff. ii. baryl. le bar. xlvi. s. viii. d. iii. li. xiii. s. iii. d.
De Anguil recent. vi. c. prec. c. xl. s. xii. li.
De Welkes viii. m. prec. m. v. s. xl. s.
De Pykes v. c. le c. v. li. xxv. li.
De Tenches iii. c. prec. c. iii. li. vi. s. viii. d. xiii. li. vi. s. viii. d.
De Carpes c. prec. capit. xvi. d. vi. li. xiii. s. iii. d.
De Breames viii. c. prec. c. xl. s. xvi. li.

De

De Lampreys falff. ii. barel. le bar. xx. s.	xl. s.
De Lampreys recent. lxxx. prec. cap. xxii. d. vii. li. vi. s. viii. d.	
De Lamprons recent. xiiii. c. prec. in groff. lii. s.	
De Congre falff. cxxiiii. prec. cap. iii. s.	xviii. li. xii. s.
De Roches groff. cc. prec. c. iii. s. iiii. d.	vi. s. viii. d.
De Seales & Porpoff. prec. in groff.	xxvi. s. viii. d.
De Pophyns vi. dd. le dd. iiii. s.	xxiiii. s.
De Piscibus mar. xxiiii. seames. le seams xi. s. iiii. d. xiii. li. xii. s.	
De Sale alb. & groff. iii. quart. le quart. x. s.	xxx. s.
De Oleo Rape ii. barel. le bar. xxxvi. s. viii. d. iii. li. xiii. s. iiii. d.	
De oleo Olivi v. lagen. prec. lagen. ii. s.	x. s.
De melle i. barel. prec.	xlili. s.
De Sinap. in groff.	xiii. s. iiii. d.
De vino acri i. hoggh.	viii. s.
De Vergez i. pipe.	xvi. s.
De Carbonibus cc. quart. prec.	v. li.
De Talshide & Fagot ii. m. prec.	liii. s. iiii. d.
De conductione v. c. garnish. vaf. electr. capient. pro le garnish. x. d. xx. li. xvi. s. viii. d.	
De vaf. ligneis lx. dd. prec. dd. viii. d.	xl. s.
De ciphis lig. alb. iii. m. prec.	v. li.
De Ollis terreis lxii. dd. prec.	iii. li. ii. s.
In cariagio stauri per terram & aquam	xlvi. li.
In stipendiis Cocorum Londini & aliorum	xxiii. li. vi. s. viii. d.
In regard. Haraldorum armorum le Trumpets, & aliorum mimorum, &c.	xx. li.
In pictura Throni & operatione de le Sotilties in saccharo & cera	xvi. li.
In expensf. necessariis una cum regard. datis diversf. personis venientibus cum diversf. exhennis.	x. li.

Summ. v. c. xiii. li. iii. s.

Ultra compositionem cum Duce pro feodis suis, & regardis expensf. circa famulos suos, & ultra dietam suam per tres dies, in maneriis Archiepis. Et ultra conductionem lectorum, &c. Ultra ea quæ missa sunt a Londino, & conductionem vasorum coquinariorum præter sua propria: & recompensationem vasorum electri, id est, iiii. garnish ii. dd. & vii. peces deperditor. Et xviii. peces northen ruffettes: & alias multas provisiones de suo, &c.

The fees of the hye Stewarde and cheefe Butler of this feast of coronization, as it appeareth by composition betwixt Boniface Archbyshop of Canterburie on thone partie, and Richarde de Clare Earle of Glocester and Hartforde on thother partie, of certayne customes and services whiche the foresayde Archbyshop claymeth of the aforfayde Earle vidz. of the manors of Tonybridge, and hall of Reilstone, Horsmond, Meliton, and Pettis, &c. for the whiche the aforfayde Archbyshop asketh of the aforfayde Earle, that he shoulde do hym homage and service of iiii. knyghtes suite of the court of the sayde Archbyshop for the aforfayde manors. And that he should be the hye Stewarde of the sayde Archbyshop, and of his successors, at their great feast, when it shoulde fortune the sayde Archbyshoppe to be intronized: And that he shoulde be also the hye Butler of the sayde Archbyshop and his successors, with divers other suche services for the manors aforfayde. And the foresayde Earle dyd clayme, and his heyres, for his service of Stewardship, seven computent robes of Scarlet, xxx. gallons of wine, xxx. pounce of waxe for his lyght at the sayde feaste, liverie of hay and otes for foure score horse by two nyghtes,

nyghtes, and the dishes and salt whiche shoulde stande before the Archbyshop at the sayde feaste: and at the departure of the sayde Earle and his heyres from the sayd feast, he claymeth entertainment of three dayes at the cost of the Archbyshop, at iiij. of his next manors by the foure quarters of Kent, wheresoever he wyl, * *ad sanguinem minuendum*, so that he come thither to sojourne but with fiftie horse only. And for the office of the Butlership he claymed other vii. computent robes of Scarlet, xx. gallons of wine, l. pounce of waxe, liverie of hay and otes for three score horse for two nightes, and the cup wherewith the Archbishop is served, and al the emptie Hoggesheades, and lykewyse al those that are drunke up under the barre the day folowyng after the accompt made: so that yf vi. tunne of wine or lesse be drunke under the barre, they shall remayne to the Earle: and yf there be more then the aforseyde vi. al the residue to remaine to the Archbyshop.

Memorandum, that Nicholas de Merguil alias Mevil (nowe lorde Coniars) and maister Stranguishe, lordes of the manors of Whyvelton, Semer, Eston, and Alderwyke, and holdyng † *duas bovatas terræ* in Pothon, and the manner of Domington, with the appurtenaunces in the Countie of Yorke, of the Archbyshop of Canterburie, by the service of doying the office of Pantler, in the Palace of the Archbyshop on the day of his intronization.

Memorandum, that An. Do. 1295. Gilbert of Clare, Earle of Gloucester, receyved his whole fee of Robert of Winchelsey Archbishop, as by composition, for his Stewardship and Butlership, and the sayd Gilbert receyved of Walter Archbishop for his fee by composition two hundred Markes, and Hugh of Audley, Earle of Gloucester, receyved of John Stratforde Archbishop one hundred Markes, and the Earle of Stafforde, Lorde of the castle of Tunbridge, was at the intronization of Simon Sudbury Archbishop, and receyved for his fee fourtie Markes, and a Cuppe of sylver, gilt.

Memorandum, that there was hyred for the furniture of the intronization of William Warham, besydes his sylver garnishes, in pewter, fyve hundred garnishe ||, wherof was lost, and recompensed, foure garnishe, two dosen, and seven peeces.

Memorandum, that in the yere of our Lorde M. D. xx. and in the xii. yere of Kyng Henrye the eyght, came Charles the fyft of that name, newly elect Emperour, to Dover, where the Kyng met hym, and dyd accompanie hym to Canterburie, and were receaved together, rydyng under one Canapie, at saint Georges gate at Canterburie, and Cardinall Wolsey, ryding next before them, with the chieftest of the nobilitie of England and of Spayne: And on both the sydes of the streets stode al the Clarkes and Priestes that were within xx. myles of Canterburie, with long Sensures, Crosses, Surpleses, and Copes of the

* "*Ad sanguinem minuendum.*" For the purpose of being bled. It does not tell much in favor of old English temperance, or decorum, that the Lord high steward, at one of the most solemn entertainments which could be given, the intronization feast of an archbishop, should so heat his blood, with the immoderate use of the good things displayed on the occasion, as to be under the necessity of having recourse to phlebotomical operations, to reduce it to its proper temperature. Such however was the case. The monks themselves seem to have practised the same custom for a similar purpose, though they took care to veil every thing which tended to disparage their characters, and disclose their excesses, in mystery and darkness. Hence the decree in the statutes and ordinances of Lanfranc (concerning the rules to be observed by the benedictines) which respects the diminution of blood, seems to have been involved in a studied obscurity, that the *profane laymen* might not comprehend it. The monks it is true led an inactive life, and were consequently of gross and plethoric habits, which might occasion a necessity of bleeding now and then; but surely *five times* during the year, was repeating the evacuation too often for men of temperance, let them be ever so sedentary. Thus frequently however did they use phlebotomy. "*Iste est ordo minuendi. Quinquies in anno fient generales minutiones, extra quas sine periculo gravis infirmitatis licentia minuenti nulli omnino conceditur.*" "*Tribus diebus minutio durabit. Sicque die quarta in capitulo absolutionem accipient.*" Liber ordinis S. Victoris Parisiensis MS. c. 55. cited by Du Fresnoy in Verb. *Minuere*, tom. II. p. 564.

† "*Duas bovatas.*" The bovat or oxgang differed in dimensions in different parts of England. Agard says, "This word is taken diversly, in some places fifteen acres, in some ten, and in some twelve." Arthur Agard's pref. to the explanation of obsolete words in domesday book.

|| "*Garnishe.*" A set or *service*, as we now call it, of dishes and plates.

thr richeft, and fo they rode ftyl together under the Canapie, until they came unto the weft doore of Chriftes Church, where they alighted, and were entertayned there, and wayghted on by William Warham Archbifhop of Canterburie, and fo fayd theyr devotions, and went in to the Archbyfhop's palace. This was upon Witsunday. And one nyght in the fayde Whitsun weeke, there was a great triumphe made in the great Hall of the fayde Palace, wherein daunced the Emperour with the Queene of Englande, the Kyng of Englande with the Queen of Arragon the Emperour's mother. This triumphe beyng donne, the tables were covered in the faide Hall, and the banqueting dyfhes were ferved in, before whiche rode the Duke of Buckyngham, as Sewer, upon a whyte Hobby, and in the middeft of the Hall was a partition of boordes, at whiche partition the Duke alyghted of from his Hobby, and kneeled on his knee, and that done, tooke agayne his horfe backe, until he was almoft halfe way unto the table, and there alyghted, and dyd the lyke as before, and then rode to the table, where he delivered his hobby, and fewed kneelyng at the table where the Emperour was: and the Kyng with his retinue kept the other ende of the Hall.

Memorandum, that in the felfe fame yeere Anno Domini 1504. when William Warham was intronized Matthew Parker was borne, the vi. day of Auguft next before, who beyng preferred to the fayde Archbyfhopricke, and consecrated in the fame the xvii. day of December in the yeere of our Lorde 1559. findyng the fayd Palace, with the great Hal, and al edifices therein, partly burned and fallen downe, and partly in utter ruine and decay, dyd repayre and reedifie agane al the houfes of the fame, in the yeeres of our Lorde 1560. and 1561. as it is at this day. The charges and expences whereabout amounted to the fumme of xiiii. hundred and vi. poundes, xv. s. iiii. d. as appeareth by the particuler booke drawn of the fame.

ADDITIONAL NOTES AND OBSERVATIONS.

P. 1. **T**HE *ars coquinaria*, or art of cookery, originated not in *Luxury*; but in *Necessity*. When the divine permission gave man the use of *animal food*, the inhibition of eating the blood with the flesh, made some mode of *dressing* the latter *necessary*. As animals however, are with difficulty fattened in hot climates, and their flesh in general is lean, and stringy; the Post-deluvians soon found, that something *more* than mere *boiling* and *roasting*, was requisite to render it digestible. Besides this: the flesh of an animal will begin to putrefy, soon after it is killed, under a torrid sky; here too *condiment* became expedient, to make it *keep*. From this necessity then, arose the Art of Cookery, or practice of combining different kinds of food together, and seasoning, tempering, and correcting them with various herbs, spices, oily ingredients, &c. an art, which so long as it confines itself to the purpose of rendering any food more digestible than it would be, in its natural, or simple state, is an useful art; but this purpose answered, use ends, and *Luxury* begins. In our climate indeed we seem to have little *real* occasion for the exertions of the *cook*. The great improvements in agriculture which have taken place in this country, enable us to *fatten* our cattle in every season of the year, and, temperate as the climate is, we can also *keep* our meat, till it is sufficiently *tender* for the stomach to receive it, without the aid of those *tricks* which the *abuse* of cookery has introduced. Notwithstanding the partiality of our countrymen to *French* cookery, yet that mode of *disguising* meat, in *this* kingdom, (except perhaps, during the hottest part, of the hottest season in the year, when we are obliged to eat our meat nearly as soon as killed) is an absurdity. It is, *here*, the art of *spoiling good meat*. The same art indeed in the South of France, where the climate is much warmer, and the flesh of the animal lean and insipid, is highly valuable; it is the art of making *bad meat*, *eatable*. Some of the *French condiments* also, might be universally useful, if universally adopted: for it is notorious, that by the help of them, their cooks convert many vegetables, some animals, and parts of others, into wholesome food, which the *English housewife* for want of this art, neglects or throws away. The *frog*, for instance, is considered in this country as a disgusting animal, altogether unfit for the purposes of the kitchen; whereas by the efforts of *French cookery*, the thighs of this little creature are converted into a delicate and estimable dish. Formerly, the flesh of the *horse*, appeared in the French bill of fare, and by the help of the French condiment, their cooks seem to have made it palatable. At the ratification of a treaty between the French forces in Scotland, and the English, in Elizabeth's reign, the commanders of the latter were entertained by Monsieur Doissell, the French General; and Hollingshed tells us there was prepared for them on the occasion a magnificent banquet "of thirtie or fortie dishes; and yet not

"one either of flesh or fish; saving one of the flesh of a powdered Horse." Holl. 1192. b. 50.

P. 2. Jewish Feasting. The Jews appear to have used the same recumbent posture at their meals, with the later Greeks and Romans. They might have taken this practice from the oriental nations, with which they had continual connection. The custom prevailed in *Persia* very early, as we gather from the book of Esther, c. vii. v. 8. "The King returned to the place at the banquet of wine, and Naman was fallen upon the bed where Esther was."

When our blessed Lord had performed the miracle, of converting the water into wine, at *Cana in Galilee*, he says to the attendants, "Αντλησατε νυν και φερετε τω αρχιτρικλινω. Draw out now, and bear to the governor of the feast." The compound word *Αρχιτρικλινος*, which we translate, governor of the feast, throws considerable light on the Jewish mode of feasting two thousand years back. In the first place, we are given to understand from the word *κλινος* or *κλινη*, that the guests reclined on beds, whilst they eat their food. 2dly. From the two latter words *τρι-κλινος*, that their feasting rooms contained only *three* beds or couches, according to the custom of the *Romans*, among which people, these entertaining apartments were (for that reason) denominated *Triclinia*. 3dly. That they had a kind of *president* at their festal meetings, called *Αρχιτρικλινος*. Interpreters are indeed divided, as to the precise meaning of this word. Some apprehend this officer answered to the Greek *συμποσιαρχος*, of whom more will be said below; others, that he was nothing more than a *præsumptor*, or person appointed to take the assay; others again, that he was the chief guest; *Poli Syn. in Loc.* But the most probable supposition is that of Dr. Lightfoot, who conceives this governor of the feast, to have been the person that gave thanks, and pronounced the blessings, which were usual among the Jews, on occasions of this nature. Hence it is, our Saviour directs the miraculous wine to be carried to him, that he, having pronounced his blessing over the cup, might drink of it himself, and send it round among the company. Lightfoot's Work. V. II. p. 528.

Grecian Feasting, P. 3. That the early Greeks *sat* at their meals, is evident from many passages in Homer who mentions three sorts of seats. 1st. The *Δίφρα*, which contained two persons. 2d. The *Θρονος*, on which they sat erect; and 3dly. the *Κλισμος*, the back of which inclined, and permitted them to sit leaning backwards. Vide *Athenæus*, Lib. 5. C. 4. The effeminate custom of lying on couches at meals, was however at length introduced among them. The order in which they placed themselves, was as follows. "The table was placed in the middle, round which stood the beds, covered with cloth or tapestry, according to the quality of the master of the house; upon these they lay, inclining the superior part of their bellies upon their left arms, the lower part being stretched out at length, or a little bent; their heads were raised up, and their backs sometimes supported by pillows. If several persons lay upon the same bed, then the first lay on the uppermost part, with his legs stretched out behind the second person's back; the second's head lay below the navel, or bosom of the former, his feet being placed behind the third's back; and in like manner the third, fourth, fifth, and the rest. For though it was accounted mean and sordid at Rome, to place more than three, or four, upon a bed, yet Cicero tells us, the Greeks sometimes lay even more than five upon one couch. *Cic. Orat. in Pison.* Persons beloved commonly lay in the bosoms of those who loved them; thus the beloved disciple in the gospel, lies in the bosom of our blessed Saviour at the celebration of the Passover. John xiii. 23. So Juvenal—

"Cæna sedet, gremio jacuit nova nupta mariti."

To

To these may be added the testimony of Pliny. "Cenabat Nerva cum paucis, Vejento accumbebat proprius, atque etiam in Sinu." Potter's Antiq. Vol. II. p. 377. Here we may remark, by the bye, that the above account, throws great light on the passage in the gospel, where Peter beckons to John, to enquire of our Lord who his betrayer should be. Discumbentibus ergo Christo et Discipulis, accubuit Petrus a tergo Christi, et Johannes a Sinu; Johannes in Sinu Christi, et Christus in Sinu Petri. Non potuit ergo Christus promptè colloquium cum Petro in aure habere (nam susurrus in aure hæc res transigebatur). Petrus ergo supra caput Christi Johannum prospectans, nutu eum excitat, ut de re interroget. Vide Poli Syn. in Loc.

The *δειπνον* or supper (the chief meal among the Greeks) consisted of three parts. The first course was composed of herbs, eggs, oysters, and the *οινομελι*, a beverage similar to the Roman Promulsis. The second seems to have been more substantial, at which flesh, and made dishes were served up. The third, according to Athenæus the most superb of all, consisted chiefly of sweatmeats. Athenæ. Lib. 4. c. 27. The Greeks had several officers who presided over, and regulated their entertainments. In the first place, there was the *συμποσιαρχος* or president. Plutarch tells us that the Symposiarch was a person chosen from the guests, the one who appeared to be the most facetious, convivial, and *hard-headed* of the party; *των συμποτων συμποτικωτατος, μητε τω μεθυσειν ευαλωτος, μητε προς το πινειν απροθυμος*. Symp. Lib. 1. Quæf. 4. It was his business to encourage cheerfulness, but preserve sobriety among the guests; not preventing them from taking a moderate glass, but carefully guarding against intoxication. Idem. The *βασιλευς* or king, determined the laws of good fellowship, and saw that each man drank his proportion of wine. The *δαιτρος* divided, and gave his portion of food to every one; and the *οινοχοος* distributed wine among the guests. Regulated as the Grecian entertainments thus were, it seldom happened that they were attended with intoxication. But as the ancients thought a certain quantity of wine was necessary to cheer the heart, and put the company in spirits; if a guest refused to drink the customary potations, he was not permitted to remain within the convivial circle; the laconic decree was then enforced *Η πιθι η απιθι*; and the refractory guest obliged to depart. Cic. Tusc. Quæf. Lib. 5.

Danish Feasting, P. 11. The hospitality of the ancient Scandinavians was astonishingly great. The following instances of it occur in the Icelandic chronicles, quoted by Arngrim Jonas. Crymog. Lib. 1. c. 6. p. 54. Two Brothers in Iceland, at the funeral of their father, made a feast for one thousand two hundred persons, and regaled them *fourteen days*. Another inhabitant of Iceland entertained for the same number of days *not less than nine hundred persons*, and at last sent them away with presents. Mallet's North. Antiq. Vol. I. p. 309. Note.

"Scandinavian contempt of Death."—P. 11. A Roman poet, in the following lines, admires that contempt of death which marked the character of the Scandinavian.

Orbe alio longæ, canitis si cognita, vitæ
Mors media est. Certe populi quos despicit Aretos
Felices errore suo! Quos ille timorum
Maximus haud urget lethi metus; inde ruendi
In ferrum mens prona viris, animæque capaces
Mortis: et ignavum redituræ parcere vitæ.

Lucan Lib. 1. This disposition is strongly exemplified in the following instance. A young Dane (an inhabitant of Iomsburg) having been taken prisoner, was sentenced to

die; while the executioner was preparing to execute the sentence the youthful hero addressed him in these words. "Strike, said he, the blow in my face. I will sit without shrinking; and take notice whether I once wink my eyes, or betray one sign of fear in my countenance. For we inhabitants of Iomsburg are used to exercise ourselves in trials of this sort, so as to meet the stroke of Death, without once moving."

He kept his promise. The blow was given as he had directed, and received by him without winking his eyes, or betraying any emotion of fear. Bartholinus de Cauf. Contemp. Lib. i. c. 5. Mallet's North. Ant. Vol. I. p. 205.

Monkish Sensuality, P. 16. Note †. The following letter will further display the foul practices of the cloister in the 16th century; it was written by Dr. R. Leighton, one of those appointed to visit the monasteries, about the year 1537, to Lord Cromwell.

"Pleasith it your wurship to understand that yesternight we came from Glastonbury to Bristow. I here send you for relicks two flowers, wrapped up in black sarcenet, that on Christmas even (*horâ ipsa qua natus Christus fuerit*) will spring and burgen (*blossom*) and bear flowers. Ye shall also receive a bag of relicks, wherein ye shall see strange things; as God's coat, our Lady's smock, part of God's supper in *cæna domini*, *pars petræ super quam natus erat Jesus in Bethlehem*; belike Bethlehem affords plenty of stone. These are all of Maiden Bradley; whereof is a *boly father* Priour, who hath but *six children*, and but one daughter married yet of the goods of the monastery, but trusting shortlie to marrie the rest: his sons be tall men, *waiting upon him*. He thanks God, he never meddled with *married women*; but all with *maidens*, *fairest* that could be gotten, and always married them right well. The Pope considering his fragilitie, gave him licence to keep a *whore*; and he has good writing, sub plumbo, to discharge his conscience, and to choose Mr. Underhill to be his ghostly father; and he to give him *plenam remissionem*.—I send you also our Lady's girdle of Bruton, red filke, a solemn relick, sent to women in travail. There is nothing notable; the brethren be kept so streight, that they cannot offend; but fain they would if they might, *as they confess*, and such fault is not in them.

R. LAYTON."

Pref. to Grose's Antiq. p. 57. Note (a). Such were the enormities, and deceits, which the impious audacity of papal power functioned in her ministers; and such the lamentable ignorance of the laity, which could be so easily imposed upon, by false appearances, and improbable lies!—The wandering Dominican, whatever his other vices might be, had not that of *hypocrisy*. He made no secret of his attachment to sensual gratifications, nor pretended to an abstinence which he did not possess. One of that order, thus confesses their propensity to good cheer. "*Sanctus Dominicus sit nobis semper amicus, cui canimus—siccatis ante lagenis—fratres qui non curant nisi ventres.*" Weev. fun. Mon. p. 131.

P. 17. "The Installation of Ralph, abbot of Canterbury." The account of the provisions expended at this magnificent feast, may be found in the *decem scriptores apud Twisden*, V. II. p. 2011. Bishop Fleetwood gives us the following translation of the passage, which I lay before the Reader as further confirmation of what I have said relative to the splendid entertainments of the secular clergy. Ralph was installed in the second year of Edward II. 1309. Thorn gives the following short preface to his account. "Because the present times may not by any means, be compared with the foregoing ones, for plenty and abundance of all sorts of things, I have thought it convenient to
"give

" give the following account of this feast, not that posterity might imitate this costliness,
" but rather might admire it."

	£.	s.	d.		£.	s.	d.
Of wheat 53 quarters, price	19	0	0	De sciphis 1400. Mugs I be-			
Of malt 58 quarters, price	17	10	0	lieve, or wooden cans, to			
Of wine 11 tun, price —	24	0	0	drink in, or it may be black			
Oats for the guests as well				jacks — — —			
within as without the gates				Dishes and platters, or trench-			
of the city, 20 quarters,				ers 3300 — —			
price — — —	6	0	0	De scopis and gachis. (Scopa is			
For spice — — —	28	0	0	a broom or beefom, and by			
For 300lb. of wax, price	8	0	0	its use, a penitentiary dis-			
Almonds 500lb. — —	3	18	0	cipline. But what gachis			
Thirty ox carcasses, price	28	0	0	signifies I know not). (Ga-			
Of hogs 100, price —	16	0	0	cha were culinary instru-			
Of muttons 200, price —	30	0	0	ments, or oven forks, vide			
Of geese 1000, price —	16	0	0	Du Fresne in Verb. Editor.)			
Of capons and hens 1000, price	6	5	0	price — — —	8	4	0
Of pullets 473, price —	3	16	0	Of fish, cheese, milk, onions,			
Of pigs 200, price —	5	0	0	&c. price — —	2	10	0
Of swans 24, price —	7	0	0	Eggs 9600, price —	6	10	0
Of Rabbits 600, price —	15	0	0	Of saffron and pepper, price	1	14	0
De scentis de braun 16 (or				In coals and setting up fur-			
shields of brawn), price	3	5	0	naces, price — —	2	8	0
Of partrich, mallards, bitterns,				In 300 ells of caneum, canvas			
and larks — — —	18	0	0	or flax, price — —	4	0	0
Of earthen pots 1000, price	0	15	0	In making up tables, treffels,			
Of salt, 9 quarts ('tis 9 summas.				and dressers, price —	1	14	0
But 'tis without doubt a				Given to the cooks, and their			
mistake, for salt was never				boys — — —	6	0	0
so low as 1½ the bushel),				To the minstrels or music	3	10	0
price — — —	0	10	0				

The sum total is 287£. 7s. taking in the presents and gratuities. At this feast there were six thousand guests that sat down at the tables, and they had *three thousand messes*. And therefore instead of *quo respondentes* (at the end of this account) I would read *correspondentes*: answering to, or setting opposite to, each other. And so there was a *mess* to each couple. Chronicon Pretiosum, p. 69, 70.

P. 23. "The peacock also." That this bird continued to adorn the English table till the beginning of the 17th century, I have before remarked. That it was also a *common* dish on grand occasions during the 16th century, is manifest, from many *cuts* found in the books of that age: in all which, where they represent any splendid entertainment, the peacock; in his gaudy natural attire, is displayed upon the board. Such a representation as this I have now before me, in a fol. edit. of Virgil cum not. Servii, Donati, &c. 1529. I have heard likewise of an entertainment, which might be denominated a peacock feast, given within these few years past. The entertainers were the governor and council of the Island of Grenada in the West Indies; they gave the feast in compliment to his Royal Highness the Duke of Clarence, who did them the honor of partaking of it. On this occasion, the table was set in the form of the Greek Π. and

and the royal bird with his tail spread, placed in the middle of it. Another dish also which was served up, brings to our recollection, the table of our forefathers. A mighty pye made its appearance, out of which, on its being opened, a flock of living birds flew forth, to the no small surprize and amusement of the guests. (For the above account I am indebted to the friendship of a respectable military gentleman who was present on the occasion). This was a common joke at the feasts of the old English, and these *animated pies* often introduced, "to set on" as Hamlet says, "a quantity of barren spectators to laugh."

There are instances also, of *dwarfs* undergoing such a *temporary incrustation*, for the amusement of their cruel owners, and their guests. About the year 1630; King Charles and his Queen were entertained, by the Duke and Dutchess of Buckingham, at Burleigh on the Hill. On which occasion Jeffery Hudson a dwarf, was served up in a cold pye, and presented by the Dutchess to the Queen. Walpole's Anecdotes of Painting, Vol. II. p. 14. A still more absurd custom than the above, prevailed at the great city entertainments of the 16th century. A vast dish, broad and deep, was filled with custard, and placed on the table. While the company were busily employed, in dispatching their meal; a Zany or Jester suddenly entered the room, and springing over the heads of the astonished guests, plunged himself into the quivering custard, to the unspeakable amusement of those who were far enough from the tumbler not to be bespattered by this active gambol.

"He may perhaps in tail of a sberiff's dinner,
 "Skip with a Rhime o'th'table, from New-Nothing,
 "And take his *Almaine leap* into a *custard*,
 "Shall make my lady mayorefs, and her sisters,
 "Laugh all their hoods over their shoulders."

Ben Jonson's Devil's an Afs. Act. I. Sc. I.

P. 24. et Infra. "The Minstrel." That the *Joculator* of William the Conqueror, was a gleeman, bard, or minstrel, and a very different character from the domestic who was known afterwards by the name of the *king's fool*, is evident from the nature of his office; which was to delight the royal ear, with poetical effusions, songs, glees, &c. accompanying them at the same time, with the harp, tabret, or some other musical instrument. Du Cange Gloss. Tom. IV. 1762. Supp. c. 1225. This further appears from Fabyan. The old chronicler, speaking of Blagebride, an ancient British king, who was renowned for his skill in poetry and music, calls him "a conynge musicyan, called of the Britons God of Gleemen." Fab. Chron. F. 32. Edit. 1533. Now Fabyan translated this very passage from Jeffery of Monmouth; in whose history the words are as follow—ut *Deus Joculatorum* videretur. Geof. Mon. Hist. Brit. Lib. I. c. 22. A plain proof that in Fabyan's time, the *Joculator*, was considered as a term synonymous to gleeman, or minstrel. In the short account given of the minstrel in the preliminary discourse, I have remarked, that the countenance and protection this tribe of men received from the court and nobility, to the amusement of which they so largely contributed, gave them an intolerable degree of confidence and assurance. Thus we find them using the privileges of intimacy, even with royalty itself. "And as he (King Edward IV.) was in the north contray, in the moneth of Septembre, as he lay in his bedde, one namid Alexander Carlisle, that was *Sarjaunt of the Ministrallis*, cam to hym in grete haste, and bade hym aryse, &c." Vide a remarkable fragment, &c. ad Calc. Sprotti Chron. Edit. Hearne Oxon. 1729. So also in an old French poem mentioned by Mr. Warton, a Minstrel is represented travelling from London, cloathed in a rich tabard, who met the king and his retinue. The monarch asks him a variety of questions; particularly

ticularly his Lord's name, and the price of his horse. These questions the minstrel evades, by impertinent answers, and at last presumes to give his majesty advice. Wart. Hist. Eng. Poet. Vol. I. p. 8. Note (f). Edward IV. was particularly partial to minstrels; a circumstance which accounts for the extraordinary freedom used by the *sargeant* of them, mentioned above. He entertained in this court thirteen of them; of which retainers, and their duties, several curious particulars may be found in the "Liber Niger" "Domus Regis Edwardi IV." Royal Household Estab. p. 48.

P. 44. "Paul Hentzner a German came into England, &c." This traveller gives the following character of the English in the reign of Elizabeth, an account which I introduce, as it is curious in itself, and the publication from whence it is extracted is a very scarce book. "The English are serious like the Germans, lovers of shew; liking to be followed wherever they go, by whole troops of servants, who wear their masters' arms in silver, fastened on their left arms; a ridicule they deservedly lay under. They excel in dancing and music, for they are active and lively, though of a thicker make than the French. They cut their hair close on the middle of the head, letting it grow on either side; they are good sailors, and *better pyrates, cunning, treacherous, and thievish*; above three hundred are said to be hanged annually, at London; beheading with them is less infamous than hanging; they give the wall as the place of honor. Hawking is the general sport of the gentry. They are *more polite in eating than the French*, devouring less bread, but more meat, which they roast in perfection. They put a good deal of sugar in their drink; their beds are covered with tapestry, even those of farmers. They are often molested with the scurvy, said to have first crept into England with the Norman conquest. Their houses are commonly of two stories, except in London, where they are of three and four; though but seldom of four; they are built of wood, those of the richer sort with brick; their roofs are low, and when the owner has money, covered with lead." Paul Hentzner's Tour. Strawberry Hill. 1757. p. 89. Our German traveller, has indeed in the above picture, taken great liberties with our ancestors; but I am inclined to hope he formed his opinion of their disposition for cunning and roguery, from a loss which one of his party experienced from the light fingers of a dexterous pickpocket; for it seems this fraternity of depredators was in existence even two hundred and fifty years ago. "While we were at this shew," says Hentzner, "one of our company, Thobias Salander, Doctor of Physick, had his *pocket picked of his purse*, with nine crowns du Soleil; which without doubt was so cleverly taken from him by an *Englishman*, who always kept very close to him, that the Doctor did not in the least perceive it." Idem, p. 36.

P. 49. "The above picture of household œconomy." On reviewing the domestic regulations of the old English, we cannot but be pleased with that strict attention to decency, propriety, and morality, which was required in the conduct of every individual in the family, from the highest officer in the household to the lowest menial servant.

An excellent system, which, it is to be feared, is too universally neglected in the present age. In the "Ordinances for the government of Prince Edward's Household" (King Edward IVth's son), are the following constitutions. The first is to enforce a timely attendance at the family prayers.

"If any man come to late to mattyns upon the hollyday, that is to say, after the thirde lesson, he shall fytt at the water boarde, and have nothinge unto his dynner, but breade and water; and if he absente himself wilfully, he shall thus be punished whensoever he comes to dynner or supper."

The

The three following are for the preservation of morality and decorum.

" If any man be a customable swearer, or spetyally by the masse, he falleth into perdyction after his degree; if he be one of my ladyes counsell or a greate offyicer, he looseth 12d; a gentleman 4d; a yeoman 2d; or groome 1d; a padg (*page*) ob. (*a half-penny*).

" Alsoe that no man misintreate any man, his wife, his daughter, or his servante, in payne of leasinge his service.

" Alsoe that noe man make debate in the house, for if he doe, and drawe a weapon withall, he leseth his servyce without redemption; and if yt be within the house or without, he shall have admonition to beware, and at the second tyme to be excluded out of his service." Vide Household Estab. p. 32, 33.

In the ordinances for the Household of George Duke of Clarence, made the 9th of December, 1469, 8th Edward IV. is the following general constitution for the same laudable purposes.

" Item, it is appointed and ordeigned, that the steward, the saurer, and countroller, or twoe of them, shalle calle afore them in the counting-house, all the said dukes servauntes, commanding and straytlye charginge them, in the said duke's behalfe, to be of worshipfull, honeste, and vertuose conversation, absteyninge themselves from vicious rule and suspected places; and also restrayning them from seditious language, variaunces, discentyons, debates, and frayes, as welle within the seide duke's courte as without, where thorough any disclaundre or misgovernaunce might growe; and if any contrary to this commaundmente offend, that he leese a monethes wages at the fyrst offence; at the second offence, to be imprisoned by the space of a moneth; at the third offence, that he be put oute of the said duke's courte." Royal Hous. Estab. p. 89.

To this note I beg leave to add a conjectural explanation of the word *Breavement*, p. 49. " All other officers that must be at the breavement, &c." The breavement was, probably, a meeting of all the domestic officers, held every morning, (in some instances oftener) at which they delivered in an account, according to their respective situations and provinces in the family of the quantity of *household articles* consumed on the preceding day, and the manner of their consumption. I am led to conclude this, from the following regulation in the Northumberland Household Book, p. 115. " Daily. Item that the breavementes of th'expensz of the hous be kept every day in the countyng-hous at two tymes on the day, that is to say, Fyrst tyme incontynent after the dynnar, ande the secounde tyme at after sopar when lyverys is served at hye tymes as principall feestes as Crystynmas, Estre, Saint-George-Tyde, Whitfontide, and Alhallowtide; ande at any other tymes when there is any great repaire of straungers in the hous bicaus th'officers shall not forgett for long beringe it in there myndes."

" Preliminary discourse, P. 11. I have had occasion to remark, that a considerable degree of consequence and importance was annexed to the office of *cook*, among the Normans. A proof of this arises from the donations which were made by the monarchs of the Norman race, to these highly-favoured domestics. The conqueror himself bestowed several portions of land on his *cooks*, and among the rest a manor on Robert Argyllon, to be held by the following service. The *Redditus* may perhaps have been one of those dishes, in which the palate of the regal epicure delighted.

Addington—Co. Surrey.

Robert Argyllon held one *carucate* of land in *Addington*, in the county of *Surrey*, by the service of *making one mess*, in an *earthen pot*, in the kitchen of our lord the king, on the day

day of his coronation, called *Diligrout*; and if there be fat (or lard) in the mefs, it is called *Maupigyrrun*.

Afterwards, in king Edward I.'s time. *William Walcot* held the manor of *Addington* by the fame service.

In Mr. Blount's time this manor was in the poffeffion of Thomas Leigh, Efquire, who at the coronation of his then majesty, King Charles II. in the year 1661, brought up to the King's table a mefs of pottage called *Diligrout*, this fervice being adjudged to him by the court of claims, in right of this his manor; whereupon the lord high chamberlain prefented him to the king, who accepted the fervice but did not eat of the pottage.

And at the coronation of King James II. the lorde of the manor of *Bardolfe* in *Addington, Surrey*, claimed to find a man to make a mefs of *Grount* in the king's kitchen; and therefore prayed that the king's mafter cook might perform that fervice. Which claim was allowed, and the faid lord of the Manor brought it up to the king's table. Blount's ten. Edit. 1786. p. 34. The difh called *De la Groute*, which is a kind of plumb porridge, or water gruel with plumbs in it, is ftill ferved up at the Royal table, at coronations, by the lord of the faid Manor of *Addintone*, or fome other perfon in his ftead. In general the cooks belonging to the monafteries, were *monks*; in fome of thefe focieties however, the office was filled by laymen: when this was the cafe, the cooks were not fuffered to dwell within the walls of the monaftery, nor to enter them, except when their affiftance was required in the preparation of meals. "*Laici coqui ad coquinandum tantum ingrediantur.*" *Regula canonicorum Metenfium Chrodegangi*, cap. 3. Du Fresne in Verb. Coquus.

"Turn-spits, or Broach-turners." I have obferved in a note above, that the introduction of the *jack*, has rendered this defcription of people, unneceffary, and almoft unknown in England at prefent. At the period in which they were moft employed, they do not appear to have constituted a part of the houfehold eftablifhment, of the generality of people. Lads were hired, for a very triffe, to turn the spit, as occafions arofe; or the ftrolling vagrant or neighbouring pauper was employed in the kitchen for the fame purpofe, and after the roaft was compleated, had his belly filled as the reward of his toil. In fome books of account, in the cheft of St. Bartholemew's Hofpital, Sandwich, Anno Dni. 1569, among the expences of entertaining the mayor with a dinner upon St. Bartholemew's day, is the following item. "*For turnynge the fpytte IIIId.*" And in "*Gammar Gurton's Needle*," a comedy written about the year 1550, *Diccon*, a roguifh vagabond, gives the following fhort account of his erratick mode of life, during which he had been occafionally employed in *turning the spit*.

"Many a mile have I walked, divers and fundry waies,

"And many a good man's houfe have been at in my days.

"Many a goffip's cup in my time have I tafte,

"And many a *broche-spit* have I both *turned and bafte*.

"Many a peece of bacon have I had out of their balkes,

"In running over the country, with long and wery walkes."

Vide Origin Eng. Dram. V. I. p. 171.

Page 24. Note. In addition to what I have faid relative to the *hour of dinner* among our forefathers, I fhall make a fhort extract from an old volume, which will throw fome further light on that fubject, and give us a few curious particulars refpecting the *culinary*

history of the university of Oxford in the 16th century. "Of dinner. When foure houres be past after breakfast, a man may safely taste his dinner, and the most convenient time for dinner, is about *eleven of the clocke* before noone. Yet Diogenes the philosopher, when he was asked the question what time was best for a man to dine, he answered, for a rich man when he will, but for a poore man when he maye. But the usual time for dinner in the universities, is *eleven*, and elsewhere about *noone*. At Oxford in my time they used commonly at dinner, boyled biese with pottage, bread and beere and no more. The quantity of biese was in value an *halfe-penny*, for one mouth: sometimes if hunger constrained, they would double their commons." Affuredly we may exclaim with some truth, *Tempora mutantur et nos mutamur cum illis*. "Of supper. Aboute foure houres, or fixe after we have dined, the time is convenient for supper, which in the universities is about five of the clocke on the afternoone, and in poor mens houses, when leifure will serve." Vide "The Haven of Health, by Thomas Cogan, Master of Arts, and Batchelor of Physicke." P. 184. Human manners and fashions are in a state of constant mutation; and he whose life is extended to any considerable duration, must necessarily see various, repeated, and contradictory alterations take place in them. But perhaps none of the Old English customs have undergone so thorough a change, as those which regulated the hours of rising, taking refreshment, and retiring to rest. The stately dames of Edward the IVth's court, rose with the lark, dispatched their dinner at eleven o'clock in the forenoon, and shortly after eight were wrapped in slumber. How would these reasonable people, (rational at least in *this respect*) be astonished, could they but be witnesses to the present distribution of time amongst the children of fashion. Upon what principle but that of insanity, could they account for the perverse conduct of those, who rise at one or two, dine at eight, and retire to bed, when the morning is unfolding all its glories, and nature putting on her most pleasing aspect!

P. 53. We have already seen that the English are indebted to Tom Coriat, for that valuable appendage of the table, the fork. Notwithstanding the comfort and utility of this instrument, it was not very generally adopted till some time after its introduction. Ignorance, bigotted to the manners of its forefathers, and prejudice, equally averse to innovations, however eligible, and improvements, however obvious, long rejected the use of the fork at meals; and the adoption of it, by any one, marked him among his silly countrymen for a coxcomb and a fop. *Fines Morrison* in his travels, thus advises the travelled Englishman against the use of the fork. "Also I admonish him, after his return home, to renew his old friendships; and as soldiers in a good commonwealth, when the warre is ended, return to the works of their calling (like the followers of Mercury as well as of Mars,) so that he returning home, lay aside the *spooone and forke* of Italy, the affected gestures of France, and all strange apparel yea even those manners, which with good judgement he allowes, if they be disagreeable to his countrymen." A pretty accommodating principle, which, had it been universally adopted, would have left us buried in that barbarism and darkness, in which we were immersed seven centuries ago.

Porpoises, Seals, &c. The fastidiousness of modern epicurism turns with disgust from these ponderous and magnificent, though perhaps not very palatable, dishes of the Old English. Others, however, still more extraordinary and loathsome, were in use among the most polished nations of Europe, during the 15th and 16th centuries. The *poudered* (or salted) horse seems to have been a dish in some esteem. *Grimaldine* herself did not escape the undistinguishing fury of the cook, and that nauseous reptile the lizard was
not

not rejected by the singular taste of the *German epicure*. Don Anthony of Guevara, the Chronicler to Charles V. makes mention of a feast, at which he was present, in the following terms. "I will tell you no lye—I sawe also at another feast, such kindes of
 "meates eaten, as are wont to be sene, but not eaten; as a *horse roasted*, a *cat in gely*,
 "little *lyzars* with whot (*bot*) broth, *frogges* fried, and divers other sortes of meates,
 "which I sawe them eate, but I never knewe what they were till they were eaten." And no wonder he was thus at a loss with respect to the contents of the dishes, since he tells us, in another place, they were so numerous, and so much disguised, that the guests were frequently ignorant of their names. "For now a dayes they doo so
 "farre exceede in variety of dishes at noblemen's bourds, that neither they have ap-
 "petite to eate, nor yet they can tell the names of the dishes." To such perfection had the German cooks arrived in the art of disguising simple viands; a faculty the French had instructed them in, and which the honest Chronicler deeply deplores. "And for God's sake, what is hee that shall reade our wrytynges, and see that, that
 "is commonly eaten in feastes now a dayes, that it will not in a manner breake hys
 "heart, and *water his plantes*" (i. e. make the tears trickle down to his feet.) "The
 "onely spyces that have bene brought out of Calicut, and the *manner of furnishing of*
 "*our boords brought out of France*, hath destroyed our nation utterly." The dial of princes, compiled by the Reverend Father in God Don Anthony, &c. imprinted by Richard Tottill An. Dni. 1582. Bl. Let. C. 18. fo. 434. While we are thus considering the curious dishes of old times, we may cursorily mention the *singular diet* of two or three nations of antiquity, remarked by *Herodotus*. The *Androphagi*, (the Cannibals of the ancient world) says this delightful classic, greedily devoured the carcases of their fellow creatures; while the inoffensive *Calvi* (a Scythian tribe,) found both food and drink in the agreeable nut of the *Pontic tree*. The extraordinary dish of the *Iffedones*, on funeral occasions, at the feast given by the son of the defunct, was composed of a variety of meats, shred into pieces, amongst which they mingled the *body of the deceased parent*, after cutting it up for the purpose; *καταταμνουςι και τον τε δεκομενν τεθνεωτα γενα, αναμι-ξαντες δε παντα τα κρεα δαιτα προτιθενται*. The *Lotophagi* lived entirely and deliciously, on the sweet Lethean fruit of the *Lotus tree*. The savage *Troglodyte* esteemed a living *serpent* or *lizard* the most delicate of all morsels; while the capricious palate of the *Zygartine*, preferred the *ape* to every thing else. Vide Herod. L. 4. Strange as these various kinds of aliment may seem, and however incredible to those who have been wont to consider man only in his civilized state, polished and refined by science and philosophy; yet the early history of all nations, and the manners of those which at present continue immersed in their original barbarism and ignorance, render the above account of the historian extremely credible. The Anglo-Saxons, we know to have been strangely filthy in their diet, and fond of various kinds of nastiness, from which both decency and nature revolt. The following denunciation of ecclesiastical punishment and censure, against those who indulged the beastly propensity above alluded to, will explain what I mean. "Qui comedit scabiem, aut vermiculos, qui pediculi
 "dicuntur, vel urinam bibit, sive stercore comedit: si infantes sint vel pueri, vapulent:
 "si virili ætate, viginti dies pæniteant; et utrique cum impositione manus episcopi
 "sanentur." Extat in Burchardi Decret. lib. xix. cap. LXXXIV. ex pænitentiali Bede desumpta.

Cat eating indeed seems in some measure to be revived; since the public prints, a few months since, recorded the circumstance of a cat being eaten by a wretch, who in defiance to nature and humanity devoured the *animal alive*. It is difficult to say, which of the two is most the object of horror; the man who could be stimulated by

the promise of a reward, to such an act of cruelty; or the *noble lord* who could so far forget the feelings of human nature, as to incite another to the commission of the deed.

"*Sotiltees*, P. 113." These curious decorations of the Old English table, were nothing more than devices in sugar and paste, which, in general, as in the case before us, had some allusion to the circumstances of the entertainments, and *closed* the service of the dishes. The *warners* were ornaments of the same nature, which *preceded* them. It seems probable, that the splendid desert frames of our days, ornamented with the quaint, and heterogeneous combinations of Chinese architecture, Arcadian swains, fowl, fish, beasts, and fanciful representations drawn from Heathen mythology, are only the *remains of*, or, if more agreeable to the modern ear, *refinements on*, the Old English Sotiltees. Our ancestors however were at times very whimsical in the decorations of the table, and introduced representations, which would be extremely offensive to the modesty of present days. Indeed in ages of ignorance, before men have acquired just ideas of propriety, politeness, and decorum, and before their sentiments and modes of thinking are refined by literature, and that civilization which arises from the practice of the fine arts, the pursuits of science, and an unreserved commerce with other nations, a spirit of indelicacy will pervade their manners, mark their conversation, and enter into their very amusements. Thus it was with our ancestors. In turning over the pages of our early writers, how repeatedly are we disgusted with filthy expressions, and obscene allusions. The exquisite humour of Chaucer has this one imperfection; a fault which we must not lay to the account of our poet, but to the manners of the times in which he lived, when indecencies of this nature afforded matter of high entertainment. The same vicious taste remained in Henry the VIIIth's days; as is observable from the works of *Skelton*: and the page of our inimitable Shakespear, is too often tainted with impurities of the like sort. But the same grossness of sentiment which admired this style of *writing*, would naturally tolerate *representations* equally impure. Hence the theatrical exhibitions of our ancestors, were not unfrequently distinguished by *open obscenities*. In a mystery, exhibited at Chester in 1327, of the creation and the fall of man; Adam and Eve both appeared in *puris naturalibus* on the stage, conversing on their state of nudity, and the means by which they might cover themselves; and they propose, according to the stage direction, to make themselves *Subligacula a foliis, quibus tegant pudenda*. This extraordinary exhibition was beheld by a numerous assembly of both sexes, with great composure; a strong proof that these gross spectacles were not considered either as remarkable or improper in this age. MSS. Hav. 2013. cited by Mr. Warton Hist. Eng. Poetry, Vol. I. p. 243. Note (t). Every one, at all conversant in the manners of our ancestors, must recollect that very indecent appendage of the Englishman's dress, till the middle of the 16th century: I mean the *Perizoma*; the different sizes of which, marked the spirit and fashion of the respective wearers. The aged, and the sober, were contented with one, of those dimensions only which ease and comfort required, while the *young beau*, and *well-dressed gentleman*, were distinguished by Perizomas of enormous magnitude. The *table* also exhibited strong proofs of this grossness of manners, which was not confined indeed to England alone, but pervaded the greater part of Europe. Hence arose an extraordinary species of ornament, in use both among the English and French, for a considerable time; representations of the *membra virilia, pudendaque muliebria*, which were formed of *pastry*, or *sugar*, and placed before the guests at entertainments, doubtless for the purpose of causing jokes and conversation among them: as we at present use the little devices of paste, containing mottoes within them, to the same end. Vide Le Grand's Histoire de

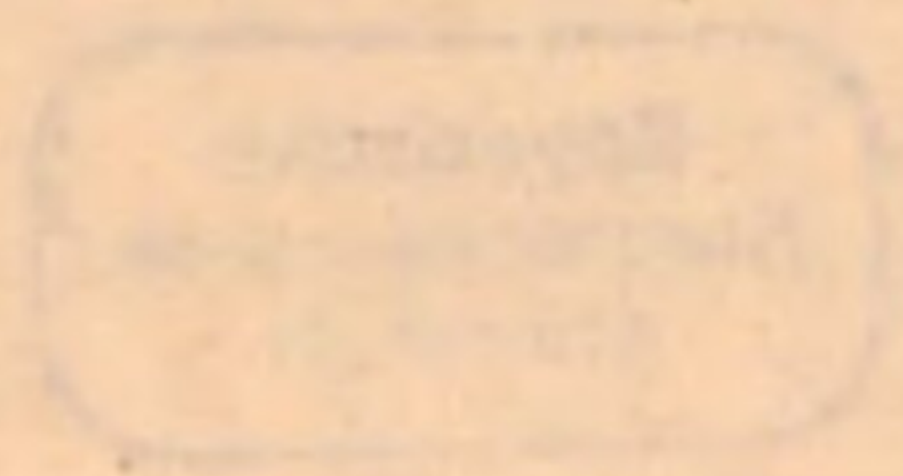
de la Vie Privée des François. Tom. II. p. 269. Nor were these obscene symbols confined to the ornaments of the person, or to the decorations of the table, but, in the early ages, were even admitted into the most awful rites of religion. The *consecrated wafer*, which the pious communicant received from the hands of the priest, on Easter Sunday, was made up into a form highly indecent and improper; a custom which the ecclesiastical synods at length put an end to, by prohibitions of the following nature. "Prohibemus singulis sacerdotibus parochialibus, ne ipsi parochianis suis die paschatis *testes* seu hostias loco panis benedicti ministrant, ne ex ejus ministrante, seu receptione erubescantiam evitare videantur, sed panem benedictum faciant, sicut aliis diebus dominicis fieri consuevit." Stat. Synod. Nicolai Episc. Andegavenfis. An. 1263. Du Fresne subjoins, "Ubi pro *evitare* legendum puto *irritare*: forte enim intelliguntur paniculi, seu oblatae in *testiculorum* figuram formatae, quas in hoc festo Paschali loco panis benedicti dabant." Gloss. Tom. III. p. 1109.

F I N I S.

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de la Vieillesse des Français. T. II. p. 200. Not were their ecclesiastical symbols confined to the ornaments of the altar, or to the decorations of the table, but in the early ages, were even admitted into the most awful rites of religion. The vestments, which the pious communicant received from the hands of the priest, on Easter Sunday, was made up into a form highly indecent and improper: a custom which the ecclesiastical typists at length put an end to, by prohibiting of the following nature: "Prohibemus singulis sacerdotibus parochiis, ne ipsi parochianos in die pasche, vestes seu hostias loco panis benedicti ministrant, ne ex quo ministrantibus, non receptione eucharistie, evitare videantur sed panem benedictum faciant, item vestes dantes, dantes non continent." Stat. Synod. Nicolai Episc. Antiquitatis. An. 1563. De vestibus sacerdotum. "Ubi panem eucharistie legendum panem vestes, loco panis benedictum parochiis, non debent in vestibus legant, item vestes, quos in hoc libro." Palschall loco panis benedicti dantes. Gloss. T. II. p. 1109.

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Warner, Richard

Antiquitates Culinariae or curious tracts relating to the culinary affairs
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